

GOVERNMENT OF INDIA

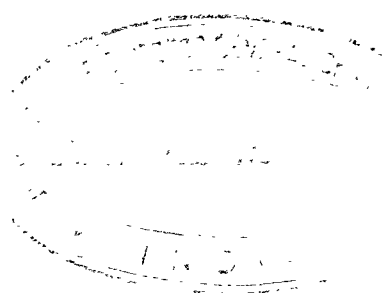
ARCHAEOLOGICAL SURVEY OF INDIA

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Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 4410-21—Edn. 12-26-37, dated 16th February 1927.

Report on the working of the Archæological Department during the year 1925-26.

Reviews the —.

READ—

Letter No. 10416, dated 9th December 1926, from the Registrar, Mysore University, forwarding a copy of the report on the working of the Archæological Department during the year 1925-26.

ORDER No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

Recorded.

The Director and his Assistant toured in all the Districts except Chitaldrug. A detailed survey of monuments was made during the year in parts of the Taluks of Hassan, Kadur, Tarikere and Tumkur. Among the monuments so surveyed, the Janardana temple at Paiya, the Channakesava temple at Hirikadlur and the Kesava temple at Honnavara in the Hassan Taluk deserve to be mentioned. It is reported that the temples at Honnavara have been badly neglected and the extensive Inam lands misused by the archaks and that the villagers are in favour of the formation of a vigilance committee for the supervision of the temples. The Deputy Commissioner, Hassan District, is requested to inspect the spot and take necessary action.

2. The Ancient Monuments Preservation Regulation received the assent of His Highness the Maharaja on the 9th July 1925 and thus became law in the State. Proposals for the working of the Regulation are under the consideration of Government.

3. Among the manuscripts and printed books that were examined during the year were a Greek Farce with old Kannada passages contained in the Oxyrhynchus Papyri of the Second Century A. D., the Swayambhu Purana, the Katantra Grammar and an interesting correspondence between two anonymous Sanskrit Pandits on the question of caste. The following facts could be gathered by an examination of the above works:—

(1) Sanctity of the person of women leading a religious life irrespective of race and nationality on the Malabar Coast as testified to in the Greek Farce contained in the Oxyrhynchus Papyri of the Second Century A. D.

(2) Sea trade between Alexandria and the West Coast of India.

(3) Reference in Sanskrit Works to the travels of the Chinese pilgrims Fa Hein A. D. 401 to 410.

(4) The date of Katantra Vyakarana 300-400 A. D.

(5) The Era and the date of Amsuvarman of Nepal A. D. 518-519.

(6) The rational views of Tiruvenkatacharya Swami and his disciples on the caste system (A. D. 1530-1600).

4. One hundred and twenty-five new Epigraphical records extending from the 9th down to the 19th Century A. D. were collected, during the year. Eleven old silver coins of Moghul Kings and 212 miscellaneous copper coins together with an old copper plate illustrative of the tools of Smithy craft are reported to have been acquired and added to the Archæological Museum. An illustrated catalogue of the

No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

coins exhibited in the Museum cabinet is said to be under preparation. A complete set of photographs in the Archæological Museum was sent to the Wembley Exhibition and a Certificate of Honour with a medal was awarded by the Exhibition authorities.

5. The Inspection Reports of the Revenue Sub-Division Officers are stated to have been received in respect of only ten institutions. It is disappointing to find that in spite of the directions contained in the reviews of Government on the Administration Reports of the Department for the last two years, no improvement is visible in the inspection work done by the Revenue Officers. Government desire to take this opportunity to reiterate that it is one of the duties of the Revenue Officers to visit important monuments in their jurisdiction and see whether they are properly looked after and furnish inspection reports to the Director of Archæology. They will be constrained to take suitable notice of omissions of this duty, if there is no improvement in inspection work during the current year. In future reports, the Director of Archæology is requested to furnish a statement showing the monuments to be inspected, the due date for inspection of each monument, the Officer responsible for inspection, the date on which the monument was last inspected, the date on which the report was furnished and reasons, if any, for not carrying out the inspection in cases in which it has not been possible to do so during the year.

N. MADHAVA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioners of Districts.
The Revenue Commissioner in Mysore.
The Chief Engineer of Mysore.

Encl.—P. S. R. N.

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PLATE I.



KESAVA IMAGE IN THE TEMPLE OF KAUSIKA.
Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925-26.

TOURS AND EXPLORATION.

The Director and his Assistants made tours in parts of the Mysore, Tumkur, Hassan, Kadur, Bangalore, Kolar and Shimoga Districts.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

Detailed monumental survey was made during the year in parts of the taluks of Hassan, Kadur, Tarikere and Tumkur. In the Hassan Taluk the following villages were visited :—Pālya, Ambuga, Kauśika, Kaṇṇāgāla, Śankha, Anugavalli, Hirikaḍalûr and Honnāvāra.

2. Pālya is a small village, 12 miles to the west of Hassan on the Hassan-Saklespur Road. The place is over grown with *lantana* which has almost destroyed the village. A new village has sprung up at a higher level on the road-side. Two streams called *Sankha Tīrtha* and *Chakra Tīrtha* flow in front of the village and join together to form a river called Padmavati by the local people. This seems to be a place full of hoary traditions. The *Sthala-purāṇa*, a copy of which is available with the *archak* of the temple, mentions this as the hermitage of the sage Jamadagni. According to it, the village and the river are called by different names in different ages. It is stated that Lord Janārdana manifested himself here to Jamadagni and to Śrī Lakshmi.

3. The Janārdana temple in the village is a pretty large structure with a high compound wall all round it. The main temple consists of a *Garbhagriha*, a *Sukhanāsi*, a *Navaranga* with a porch attached on the south side and a *Mukhamantapa*. The *Navaranga* is a big hall measuring 21 feet square, the central ceiling of which is recently removed to admit light inside. The *Mukhamantapa* also is a long hall (48'×21') and has got four entrances, two on the south, one on the east and one on the north.

4. The pillars in the *Navaranga* are nicely carved. They are square in shape to a certain height from the bottom, they then are octagon and sixteen-sided becoming rounded just below the capital. Similarly, pillars in the *Mukhamantapa* also are elegant in outline and of pleasing Proportions.

5. The main image in the *Garbhagriha* is about five feet high, rather stoutish in bulk and has a large nimbus behind it. The image holds discus and conch in the two back hands. The front right hand is in the *Abhaya* pose while the front left rests on the loins. This image is termed Janārdana in the inscription found in the temple; but its attributes slightly differ from those ascribed to Janārdana in the Āgama works. A figure of Garuḍa is carved on the lintel of the *Sukhanāsi* doorway.

6. A seated figure of Viṣṇu with discus and conch in the two back hands and *Abhaya* and mace in the two front hands; and also two seated figures of *Ālvās* (early Vaishṇavite saints) are placed in the *Navaranga*. Two fine big *Dvārapālakas* or Door-keepers are standing in the *Mukhamantapa* on either side of the *Navaranga* doorway. In front of these figures the words "*Dvārapālakasēv' Ranganna*" are carved on the floor; meaning that one Ranganna set up these figures as signs of his devotion to God. On the walls of the *Mukhamantapa*, a *Kinnara* with a man's face and animal body in the act of worshipping Śiva on one side, and Garuḍa and Anjanēya fighting with each other on the other side are carved.

7. Four inscriptions (Hassan Taluk 19, 20, 21, 22) are found in the compound of the temple. A new inscription was discovered on one of the pillars of the *Mukhamantapa*. The first three inscriptions are of different dates and record the grant of endowments for the service of the God Janârdana. The last, Hassan 22, relates to an endowment granted for the service of Śiva. This may refer to the temple of Râmêśvara which stands behind this temple. The new inscription now discovered records the gift of a conch shell fitted with gold frame for the service of the temple. In the centre of the east wall of the compound is the big gate and in that of the south and the north walls are the doors opening into the shrines of Lakshmi Nârâyana and Anjanêya, respectively. The shrine of the goddess is in the south-west corner of the compound. The goddess is about three feet high, seated cross-legged on a pedestal two feet high, holding lotuses in the two back hands, the front hands being in the *Abhaya* and *Varada* poses. The image has earrings in both the ears. A tortoise is carved on the pedestal. A figure of Vêṇugôpâla stands in a room on the verandah of the shrine of the goddess.

8. This temple is a Muzrai Institution enjoying a grant of Rs. 7-14-6 per month. A car-festival takes place annually on the 15th day of the bright fortnight of Phâlguna.

9. An estimate for Rs. 2,700 making provision for repairing the roof, rebuilding a portion of the compound wall and fixing new doors had been sanctioned and the work was in progress at the time of inspection.

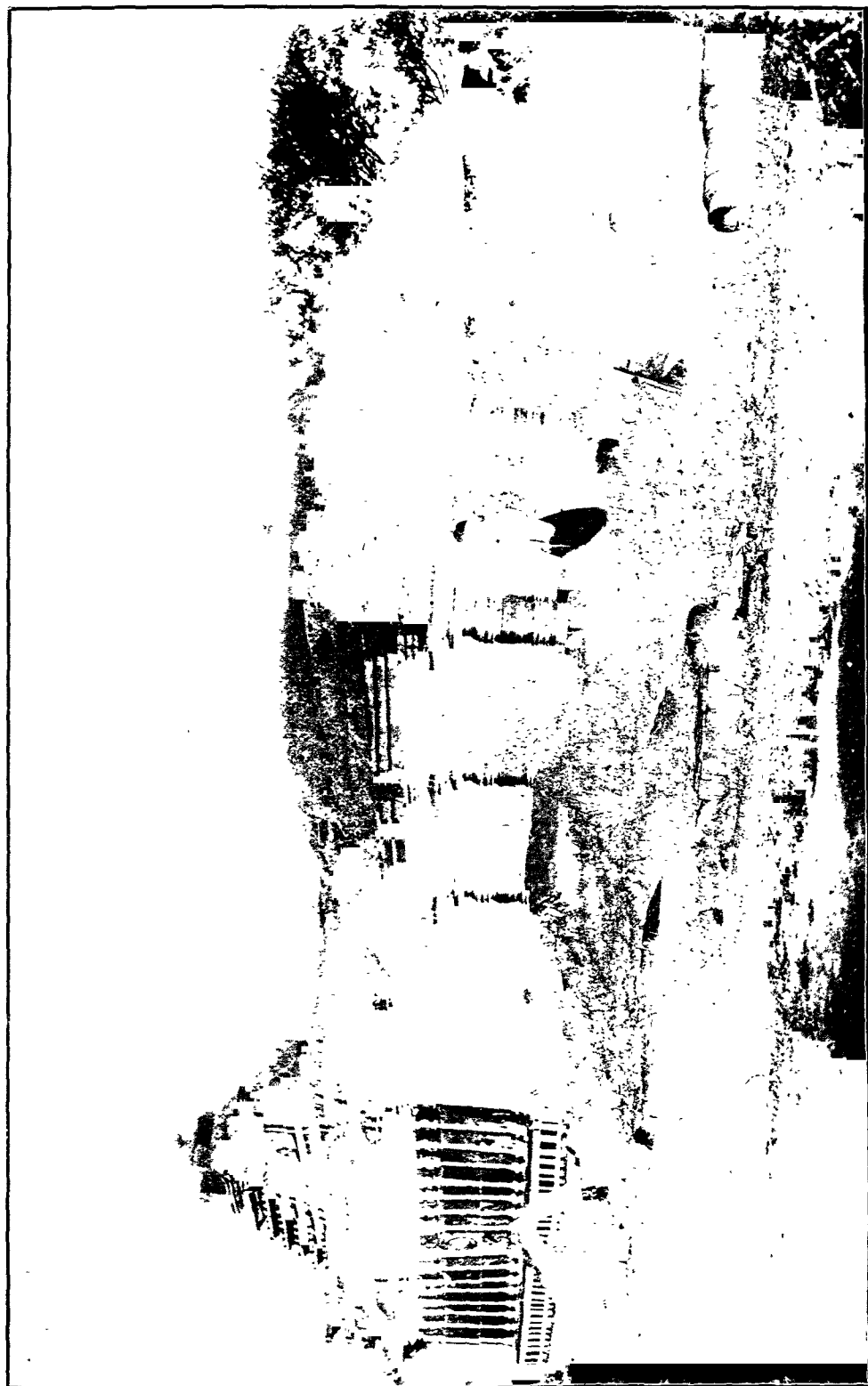
10. Kausika and Ambuga are small villages at about six and seven miles respectively to the south of Hassan, and are Railway Stations on the Mysore-Arsikere Railway.

11. A stone image called Rambhâdêvi is still worshipped by the people on the bund of the Ambuga Tank and a grand festival takes place once in three years when thousands of people assemble here. There is a belief that the worship of this deity would ward off disease and drought. There are temples in both the villages dedicated to Chennakêśava.

12. The temple at Kausika is a small one of no architectural importance. It consists of a *Garbhagriha*, *Sukhanâsi*, a *Navaranga*, a *Mukhamantapa*, and a verandah. The Kêśava figure is about six feet high and holds conch and discus in the back hands and lotus and mace in the front hands. The image is one of the finest figures yet witnessed. A car-festival takes place on the fifteenth day of the bright fortnight in the month of Chaitra every year. The temple car is a fairly big one and is very well carved. The temple is a Muzrai Institution enjoying an inam of about 23 acres of land both wet and dry. The temple stands in need of urgent repairs. It appears the villagers have already contributed about Rs. 2,000 and are willing to pay more, if required. The front *mantapa* is leaking as also the *Navaranga*. The front *mantapa* also requires flooring with slabs of stones. There is an ugly mud wall on the right side of the verandah which requires to be removed.

13. The Chennakêśava temple at Ambuga is also a small structure much dilapidated at present. It consists of a *Garbhagriha*, a *Sukhanâsi* and a *Navaranga* with a verandah in front. In the *Navaranga* to the left of the *Sukhanâsi* doorway, there is a niche in which a small image of Yôga Narasimha is placed. The main image is about four feet high including the pedestal which is about one foot high. The figure holds conch and discus in the back hands, lotus and mace in the front hands. A festival is held annually one month prior to that at Kausika. Some of the stones of the Gopura bear mason's marks. The temple which is a Muzrai Institution enjoys an inam of about 15 acres and stands in need of urgent repairs. A portion of the *Navaranga* has settled leaving cracks both in the roof and the walls. To prevent water getting into the building, a tiled roof has recently been built by the villagers over the terrace. One of the beams of the front verandah has cracked and is supported by a rude prop. Plants have grown on the roof of the *Mahâdvâra*. The Dharmadarsis prayed that the *Yâgaśâle*, and *Pâkaśâle*, may be rebuilt in brick and a compound wall surrounding the temple and the land adjoining it may be constructed. They represented that a sum of Rs. 850 had been paid by the devotees about ten years ago; but that nothing has as yet been done.

14. Kannagâla is a very flourishing village at a distance of about eight miles to the north-west of Hassan. There are four temples in the village. They are the temples of (1) Kallêśvara, (2) Mallêśvara, (3) Virabhadra and (4) Kêśava. The last one which is in the heart of the village is



KESAVA TEMPLE AT HRIKADALUR, FRONT VIEW.

Mysore Archaeological Survey.

kept in a tolerably good condition. The others are hastening to ruin. The Kallêśvara temple is the best of these. It consists of a *Garbhagriha*, a *Sukhanâsi*, and a *Navaranga*. The entrance to the temple is on the south, and opposite to it against the north wall of the *Navaranga* there is a doorway leading into a small shrine which must have contained the image of the goddess; but is now empty. To the right of the *Sukhanâsi* doorway in the *Navaranga* there is a niche containing the image of Gaṇapati. The ceilings are all deep and well carved and the structure as well as the Gopura is after the Doḍḍagaddavalli style. The *Sukhanâsi* doorway is adorned with perforated screens.

15. The other two Śaiva temples, *viz.*, Vīrabhadra and Mallêśvara are in utter ruins. A worn out inscription stands in front of the Mallêśvara temple which refers itself to Śaka year 1280, *i. e.*, A. D. 1358 (*Vide* Ins. 34, M. A. R. 1924).

16. The Kêśava temple consists of a *Garbhagriha*, a *Sukhanâsi* and a *Navaranga*. It is a Hoysala building considerably altered and repaired sometime at a later date. The ceilings in the *Sukhanâsi* and *Garbhagriha* are deep ones. The tower, however, is of a much later date and not elegant to look at.

17. A beautifully carved image of Harihara is lying under a tree in front of the village holding a trident and a rosary in the right hands and discus and conch in the left hands. The image is intact and deserves preservation. It will be well if it is carefully removed and kept in a Museum.

All these temples are Muzrai institutions and enjoy nearly 30 acres of land as inam. In spite of such a large endowment, service in these temples is quite unsatisfactory.

18. Sankha is a village about six miles to the north of Hassan and halfway between that town and Kondaḍji. There is a small temple in the village dedicated to Kêśava which is not of any architectural merit. The temple faces the north and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The image is about six feet high including the pedestal and holds conch and discus in the back hands and lotus and mace in the front hands. Garuḍa is carved on the pedestal. This is also a minor Muzrai institution and has got an endowment of about nine acres of land. There is no compound wall and the Entrance Mantapa has fallen into ruins. It appears an estimate for repairing this temple was prepared years ago.

19. Anugavalli and Hirikaḍalûr are two small villages near Dudda, a Railway Station on the Hassan-Arsikere line. Anugavalli has a Kêśava Temple called Râma's Temple by the villagers. An inscription (Hassan Taluk 77) that stands in front of the temple mentions that the two sons of one Nârāyaṇappa did obeisance to the feet of Râmachandra and departed. From this it is clear that a temple of Râma must have existed here once upon a time, but traces of this have completely disappeared now. The temple consists of a *Garbhagriha*, *Sukhanâsi*, and a *Navaranga*. In front of the *Navaranga*, there is a small verandah and in front of the verandah there is a big hall of 25 *Ankaṇas*. There is yet another verandah adjacent to the hall.

20. The Channakêśava temple at Hirikaḍalur, of which only a mention was made in the Report for the year 1909 deserves fuller notice. The temple is now all in ruins. It consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa* connected with the *Navaranga* by a porch. There are traces of a *Mahâdvâra*. From inscriptions (Hassan Taluk 82 and 83), it is seen that there was a temple to the north of the Kêśava temple dedicated to Ranganâtha. No trace of that temple exists at present. It is learnt that the image of Ranganâtha was a very beautiful one and that it was carried away by some officer about the year 1899, while one Nanjunda Naidu was Amildar at Hassan. About sixteen pillars of this temple have recently been removed to Hassan and are lying near the Town Hall. The villagers have made use of the rest of the fallen material in building a neat little temple dedicated to Išvara within the village. The image of Kêśava is about eight feet high standing on a pedestal about two feet high. Garuḍa is carved on the pedestal. The image is broken. It appears the officer who removed the Ranganâtha figure wanted to remove this also; but as the villagers strongly protested against such an action it was left behind.

21. All the ceilings in the temple are very beautifully carved. Each is different in design and workmanship from every other ceiling. Of the eleven *Ankaṇas* of the *Mukhamantapa* only seven stand at present, the remaining four having fallen down.

22. The pillars of the Navaranga are carved with bead ornaments.

23. Honnâvâra is a flourishing village about four miles to the north-west of Dudda.

Honnâvâra. The village contains about twenty temples most of which enjoy Inam lands.

The following are the important ones among them :—

Kêśava temple	Vīrabhadra temple
Īśvara „	Chikkamma „
Ānjanêya „	Bīredêvaru „
Koḍamma „	

24. The most important is the Kêśava temple which is very interesting from the architectural point of view. It consists of a *Garbhagriha*, an open *Sukhanâsi*, a *Navaranga* and a porch. The outer walls of the temple are carved with images as at Sômnâthpur and Halebid. The following are some of the important figures carved. Seventeen of the twenty-four murtis Kêśava, Nârâyana, Mâdhava, Vishnu, Madhusûdana, Trivikrama, Vâmana, Śrīdhara, Hṛishikêśa, Padmarâbha, Dâmôdara, Sankarshaṇa, Vâsudêva, Aniruddha, Purushôttama, Nârasimha and Janârdana, while Gôvinda, Pradyumna, Adhokshaja, Achyuta, Upêndra, Hari and Kṛishṇa are omitted. Varâha; Manmatha attended by chouri-bearers; Lakshmî Nârâyana with Garuḍa sitting at his feet; Vêṇugôpâla; Gôvardhanadhâri; Arjuna shooting at the fish; Three nude female figures, one holding a parrot on one hand and a *Gunja* berry in the other, the second with a vessel in her left hand and a *Gunja* berry in her right hand and the third holding a book in the left hand while the right hand is raised above her head; Two male figures one playing on the Vîna (Nârada ?) and the other wearing sandals with a long coat, staff and ring and several attendant figures and musicians. There is a standing male figure with *Śakti* and goad in the back hands and fruit and lotus in the front hands. This figure could not be identified.

25. All the ceilings in the *Navaranga* are beautifully carved. The side ceilings have full blown lotuses in the centre. The central ceiling is a very ornate one divided into nine panels. The central panel has Kêśava carved on it; surrounding panels have attendants. These are surrounded by *Yâlis*, *Navagrahas* and Musicians.

26. The *Garbhagriha* doorway is very beautifully carved. The image of Kêśava inside the *Garbhagriha* is about eight feet high and holds conch and discus in the back hands, lotus and mace in the front hands.

27. The village deity is called Koḍamma and a festival in honour of this Dravidian goddess is held every year in the month of Chaitra. The deity has a large number of devotees who are at present improving the temple by voluntary contribution. The image is a fairly big one made of stucco, with a serpent hood on the top and four hands, holding skulls in her back hands, dagger and *Kapâla* in her front hands. A buffalo is sitting near the foot of the deity.

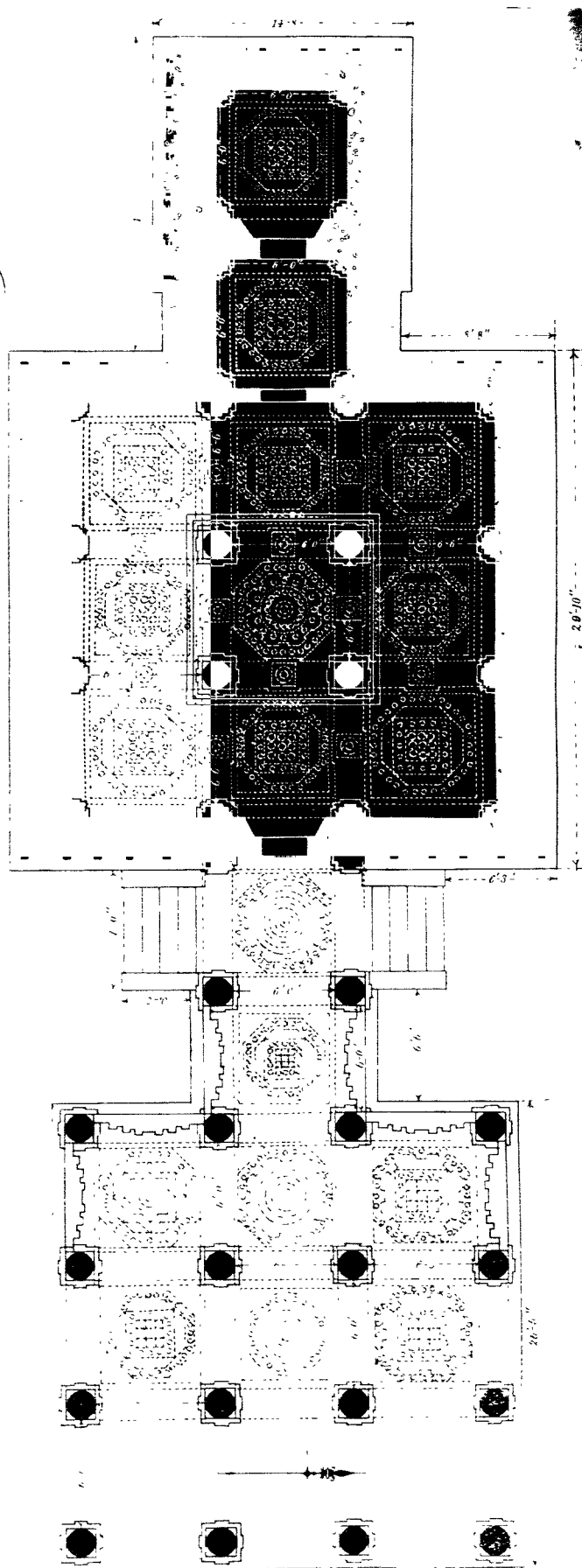
28. All these temples with no exception are in an awfully neglected condition. The archaks are said to be abusing the extensive Inam lands of the temple. The villagers are beaming with piety and have bitterly complained about the unsatisfactory condition of the monuments in their village and prayed for the formation of a Vigilance Committee by Government. Their prayer deserves favourable consideration.

29. The following villages of the Kadur Taluk were next visited: Hiri Ingla, Devanûr, Kabaḷi, and Brahmasamudra.

30. Hiri Ingla, is a *bechirak* or deserted village three miles to the North-west of Kadur Town. In the midst of a thick scrub jungle which now covers the village site, there is a big temple in utter ruins. All that remains of the structure is a big hall covering nearly forty *ankanas*, each *ankana* measuring about eight feet square.

Hiri Ingla. The pillars are all plain and the ceiling uncarved. A big mutilated figure of Vishnu is lying against a wall. The image holds discus and conch in the two back hands while in the right front hand there is a ball and the left hand is in the attitude of resting on a mace.

31. There is also a Śiva temple built in the Dravidian style but of no architectural merit. It has been rudely repaired with mud walls. The temple faces the east and consists of a *Garbhagriha*, *Navaranga*, and a *Mukhamantapa*. The *Navaranga* is of eighteen *ankanas* and has doors to the East and South. The following figures are



KESAVA TEMPLE
SRI KADALUR HASSAN TALUK

SCALE OF FEET

GROUND PLAN.

kept in the *Navaranga*. Dakṣiṇāmūrti seated in *Vīrāsana*, Chāmuṇḍēśvari, two images of Kāla Bhairava, two images of Gaṇapati and Yôgā Nārasimha. There is also a big figure of Kēśava probably belonging to some other temple.

32. The image of Pārvati is about four feet high including the pedestal. A tiled roof structure by the side of the main temple contains an image of Vīrabhadra.

33. The temple seems to have been an elaborate one originally and to have had its flourishing days, as indicated by the huge car lying in pieces in front of it.

34. Dēvanūr is one of the most important villages in the Kadur Taluk and is a Railway Station on the M. S. M. Railway between Arsikere and Kadur. The Sanskrit name of the village is *Surapura* or *Gīrvānapura* while in the inscriptions it is called Lakṣmī Nārāyaṇapura. The *Sthalapurāṇa*, a copy of which is available in the village, traces it to Arjuna, the hero of the Mahabharata War, as other *Sthalapurāṇas* do with a view to give hoary appearance to any sacred place.

35. This is said to be the birth-place of the famous Kannaḍa poet Lakṣmīśa, the author of Jaimini Bhārata and some scholars maintain that Rudrabhaṭṭa, author of Jagannātha Vijaya also belonged to this place. A tablet in the memory of Lakṣmīśa in the English Language is recently put up within the precincts of the Lakṣmī-kānta temple. This temple is a pretty big one and of some architectural merit. It faces the east and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, *Mukhamantapa* and a Verandah. The *Mukhamantapa* consists of eighteen *ankaṣas*. There are two entrances to the temple; one to the east which is the main gateway and the other to the south. A covered Verandah runs all along the compound wall.

36. The main image in the *Garbhagriha* is about five feet high including the pedestal and the *prabhāvali* or nimbus, and holds lotus and mace in the back hands and conch and discus in the front hands. The shrine of the goddess is to the right of the main shrine with a mantapa in front. The goddess is about four feet high and holds lotuses in her two back hands while the two front hands are in the *abhaya* and *varada* poses. A car festival is held every year in the month of *Vaiśākha*.

37. Of the three inscriptions that are found in the temple, the earliest is that which stands by the side of the South Gate dated Śaka year 1440 and refers to some endowment granted for the maintenance of a perpetual lamp in the temple.

38. The temple is a Muzrai Institution enjoying Inam lands to the extent of about twenty-five acres. The monument stands in need of urgent repairs. The wall on the east side has fallen down. It appears that the building was repaired in 1907 at a cost of Rs. 1,900. The *Mahādvāra* has no shutters and also requires touching up here and there. It is stated that the amount sanctioned by Government for celebrating the *Kṛttikōtsava* festival every year is accumulating unutilized in the Treasury.

39. The Siddhēśvara temple situated at the northern end of the village is another important structure in the village. It is the earliest and also the best of the temples there from an architectural point of view. It is a pretty neat temple after the Doḍḍa-gaddavalli style. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, and *Mukhamantapa*. The *Mukhamantapa* is apparently a later structure in the Hoysala style, some of the pillars of which are elaborately carved. One of these carved pillars closely resembles a pillar seen in the *Navaranga* of the Bēlūr temple in outline and workmanship. The fine inscription stone (Kadur Taluk 12, E. C. VI) which forms part of the wall to the left of the *Navaranga* states that the temple was built in Śaka year 1156, i.e., A.D. 1234. The temple stands in need of urgent repairs, the whole building being leaky. The villagers are willing to pay a portion of the cost.

40. There are several other smaller temples in the village which are not worth noticing. There is a temple dedicated to Banāśankari and its devotees, of whom there are about twelve families in the village, have recently constructed a neat little temple to keep the processional image of the deity. Chaudēśvariamma is the Dravidian goddess of the village.

41. A small beautiful image of Yôgā Nārasimha said to have been found in the bed of the tank is kept in front of the school building.

42. Kabaḷi is a small village three miles to the north-west of Dēvanūr. It is called Kabaḷi in inscriptions. The Sômēśvara temple here is a neat little structure of three cells. It consists of three *Garbhagrihas*, a *Sukhanāsi* and a *Navaranga*. The entrance is on the south side while the

Garbhagrihas are on the west, north, and east sides. The *Sukhanāsi* is attached to the West cell and the other two cells are open having no cross walls separating them from the *Navaranga*. The western cell contains the Linga. The eastern cell contains an image of *Sūrya*. The northern cell is now empty but must have had an image of Vishṇu, as indicated by the figure of *Garuḍa* carved on the pedestal.

43. On either side of the *Sukhanāsi* doorway, which is adorned with perforated screens, there are two elegantly carved niches which are, however, empty at present. They perhaps contained the images of *Gaṇapati* and *Mahishāsura-mardini*. A mutilated figure of the latter is still lying in the *Navaranga*. The *Saptamātrikas* or seven mothers are placed against the south wall of the *Navaranga*. The doorway of the west *Garbhagriha* is beautifully carved. *Gajāsura-mardana* is carved on the lintel and *Dvārapālakas* are standing on either side. Only the west cell has got a tower over it with pleasing and well proportioned parts. The ceilings are all deep and crisp in outline. There are traces to show that the temple had a porch in front of the entrance.

44. The *Sūrya Nārāyaṇa* image is about five feet high and stands on a pedestal one foot high. The *prabhāvali* behind the image has small images representing the first twelve of the twenty four forms of Vishṇu. The image has two hands holding a lotus in each hand. The lotus in the left hand is broken.

45. *Brahmasamudra* is a small village at a distance of about 10 miles from Kadur on the Kadur-Chikmagalur Road. One big inscription stone (Kadur Taluk 51) which stands in front of the *Īśvara* temple in the village has got the following explanation for the name of the village.

“*vipravargada Vēdadhvanighôshav Īśabhavanam bhaitram dvijar ratnam ādudarim Brahmasamudravemba pesarāytu*”

The village is called *Brahmasamudra*; for the sound of the Vedic recitation is the noise of the ocean, the temple of *Śiva* is its ship and the *Brāhmans* are its gems.

It is also called *Lakshmī Nārāyaṇapura* in some inscriptions.

46. There are two temples in the village, one *Śiva* temple and the other Vishṇu temple. From the same inscription referred to above it is seen that the God *Īśvara* in the temple is called *Nākanāthēśvara* and was set up by one *Nāka*, *Sarvādhikāri* and Chief Minister of King *Nārasimha* in the year A.D. 1169. According to another inscription (Kadur Taluk 66) the Vishṇu temple was constructed three years later by *Āchi Rāja*, another *Sarvādhikāri* under the same king.

47. The *Nākanāthēśvara* temple is completely gone, only a small room with a tiled roof now standing in its place. Two fine *Dvārapālakas* are the only relics now remaining of the original structure. A metallic figure of *Pārvati* is also placed inside the temple. A *Lingāvet* is said to be the *archak* here. It is stated that jewels of this temple worth about Rs. 2,000 are in the possession of one *Marāḷu Siddiah* of the village and that he is not giving them for use in the temple.

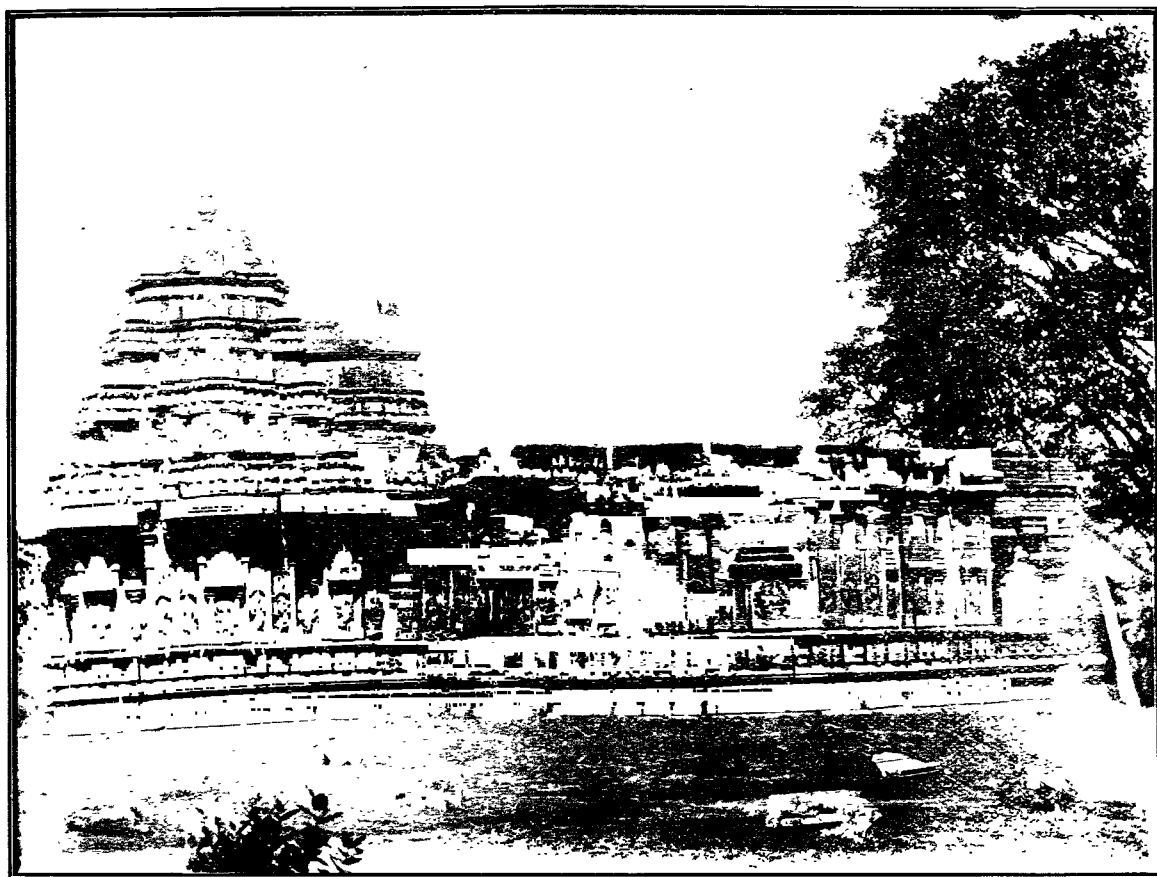
48. The Vishṇu temple in the village dedicated to *Nārāyaṇa* is the better preserved of the two and is called *Lakshmī Nārāyaṇa* temple in inscriptions. It is a neat little structure of considerable architectural merit. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a Porch. The temple faces the east. All the ceilings in the temple are deep and very artistically executed. They are all very crisp in outline as if carved only yesterday. Some of the designs in the ceilings are quite new and ingenious.

49. The most beautiful piece of carving is that on the lintel of the *Sukhanāsi* doorway, which contains an image of *Lakshmī Nārāyaṇa* attended by angels, demi-gods and musicians. Big *makaras* with *Varuṇa* on their back are carved on either side. The workmanship of this piece of carving is superb and equals that of *Tāṇḍavēśvara* friezes met with in the *Hoysālēśvara* temple at Halebīd.

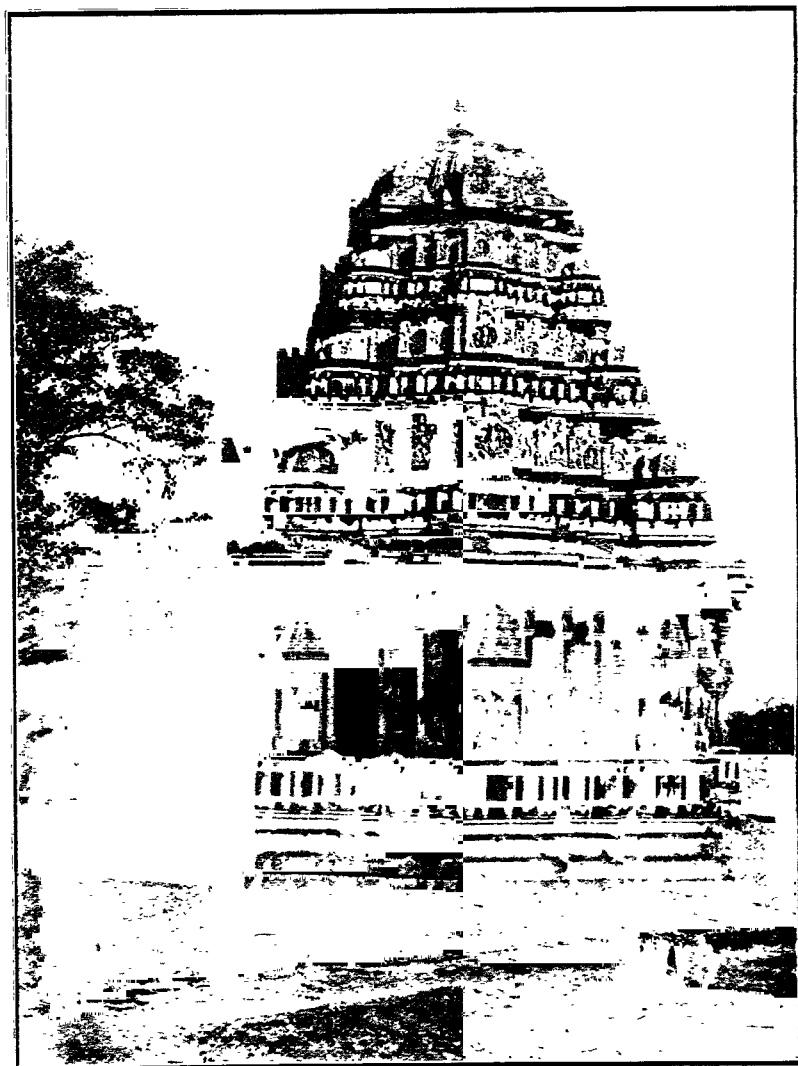
50. The image inside the *Garbhagriha* is very beautiful. Its height is about six feet and it stands on a pedestal about two feet high. The image holds lotus and mace in the back hands and discus and conch in the front hands. It is flanked by *Śrīdēvi* and *Bhūdēvi* and Chouri-bearers by their side. *Garuḍa* is carved on the pedestal.

The following images are found in the *Navaranga*; *Vēṇugôpāla*, *Yôga Nārasimha*, *Gaṇapati* and *Saptamātrikas*. All of them are very good examples of *Hoysala* art.

51. The tower is of brick and looks like a later addition. It is learnt that service in the temple has stopped for the past twenty years.



KESAVA TEMPLE AT HONNAVARA. SIDE VIEW.



KESAVA TEMPLE AT HONNAVARA, BACK VIEW.

52. Sômapura in the Tarikere Taluk was visited next. This is a village in the midst of a forest on the bank of the Bhadrâ about eight miles to the west of Tarikere. Rangênahalli on the Tarikere-Koppa Tramway is the nearest Station, from where the temple is about three miles. In an inscription which is near the temple, this place is called Halasûr (Tarikere Taluk 3). This seems to be a place of great sanctity and attracts thousands of people during the time of the car festival annually held on the first day in the bright fortnight of Pushya.

53. The temple is dedicated to Sôm êśvara and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The *Navaranga* has an entrance on the North wall and has a Porch on that side. Another doorway on the West side opens into the *Mukhamantapa*. The pillars in the *Navaranga* are elegantly carved. The pillars of the *Mukhamantapa*, however, show a transitional stage between the Dravidian and Hoysala styles; The combination of these two styles is very pleasing here. The *Sukhanâsi* doorway has got perforated screens. On either side of it two rude niches are constructed in brick and mud. In one of these an image of Gaṇapati is placed and in the other an image of Subrahmanya is kept. A small room is formed in the *Mukhamantapa* by mud walls in which figures of Kâlabhairava and Vîrabhadra are enshrined.

54. The pedestal on which the Vîrabhadra stands does not belong to it, as can be seen by the seven horses and a charioteer carved on it.

55. The shrine of the goddess is very simple and is stated to be a recent addition. It is still incomplete. The tower of the temple is of brick and mortar after the Dodgad-davalli style.

56. A new inscription on a pillar to the right of the *Sukhanâsi* doorway was discovered. This is dated 1253 A.D. and records the gift of a *Gadyâṇa* to the god Sômêśvara. The name of the donor is not visible.

57. The most interesting feature in the temple is the Sômêśvara Linga in the *Garbhagriha*. Unlike all other Lingas this one has an elliptic hole in it about 2"×3" through which a seated figure with three heads and four hands can be distinctly seen. This image is stated in the *Sthalapurâṇa* to represent the Trimurtis; Brahma, Viṣṇu, and Śiva. A tiny bull is seen sitting near the foot of the image.

58. While making a search for inscriptions in Belur Taluk a visit was paid to the Kêśava temple at Belur. Information was received of the existence of a metallic image of the celebrated Viṣṇuvardhana of the Hoysala dynasty (A.D. 1111-1141) under the safe custody of the Archaks who for some reason or other were unwilling to bring the image to the public eye. Archak Muttu Bhatta was liberal-minded enough to show the party the image. The services of Mr. Srinivasa Joyis, a local photographer were secured and a photo was taken of the image. The image is about a foot and a half in height standing on a pedestal. The hair is wound into a knot behind the head (Not visible in the photo). This is a Vaishṇavite custom. It is not however positively known whether Viṣṇuvardhana kept his hair in such a style. The figure is highly adorned with earrings, necklaces and ornaments. A sheathed sword is suspended from the girdle on the left side and a dagger on the right side. On the image, discus, conch and certain lines and circles are drawn on the palm of the hand, fingers and legs indicating great fortune. These are not visible in the photo. See illustration in plate No. XII.

(ii) PRESERVATION OF MONUMENTS.

59. The chief event of the year is the passing of the Ancient Monuments Preservation Act which received the assent of His Highness the Maharaja on the 9th July 1925. This Act has been in force in British India for the past twenty years and its introduction into the State was repeatedly urged by the department year after year. Definite proposals for the working of the Act have been submitted to Government for orders.

60. Inspection Reports from the Revenue Sub-Division Officers in respect of the following monuments were received during the year.

Cenotaph at Bangalore.

Narasimhasvâmi Temple at Sibi.

Kîrti Nârāyaṇa temple at Heragu.

Bûhêśvara temple at Koravangala.
 Śiva temple at Hire Nallur.
 Sômêśvara temple at Sômapur.
 Lakshmi Narasimha temple at Bhadravati.
 Fort walls of Honnali, Chamragiri and Kavilêdurga.

It is hoped that in pursuance of the Standing Orders of Government reiterated in para 5 of the Government Review on the Report for the year 1924, all Revenue Sub-Division Officers will not fail to visit each and every monument within their jurisdiction at least once a year and make a report of its condition to this department.

61. Estimates for repairing the following monuments for the amounts noted against each were received for approval during the year and were returned to the Executive Engineers concerned.

	Rs.
Maddagiri Fort wall	55
Mallêśvara temple at Midigesi	100
Venkatarâmasvami temple at Midigesi	95
Channigarâya temple at Arakuppe	80
Gangadharêśvara temple at Turuvêkere	70
Lakshmi Narasimha temple at Vighnasante	750
Kêśava temple at Hirahalli	600
Tippu Sultan's Tomb or Gumbaz at Seringapatam	663
Lakshmikântasvâmi temple at Dêvanûr	510
Jumma Masjid at Sira	538
Mallik Rihan Durga at Sira	360
Jain Basti at Heggere	723
Ardharamêśvara temple at Kelsi	} 125
Tablet on the site of Sivappa Naik's Fort at Nagar	
Îśvara temple at Arsikere	95

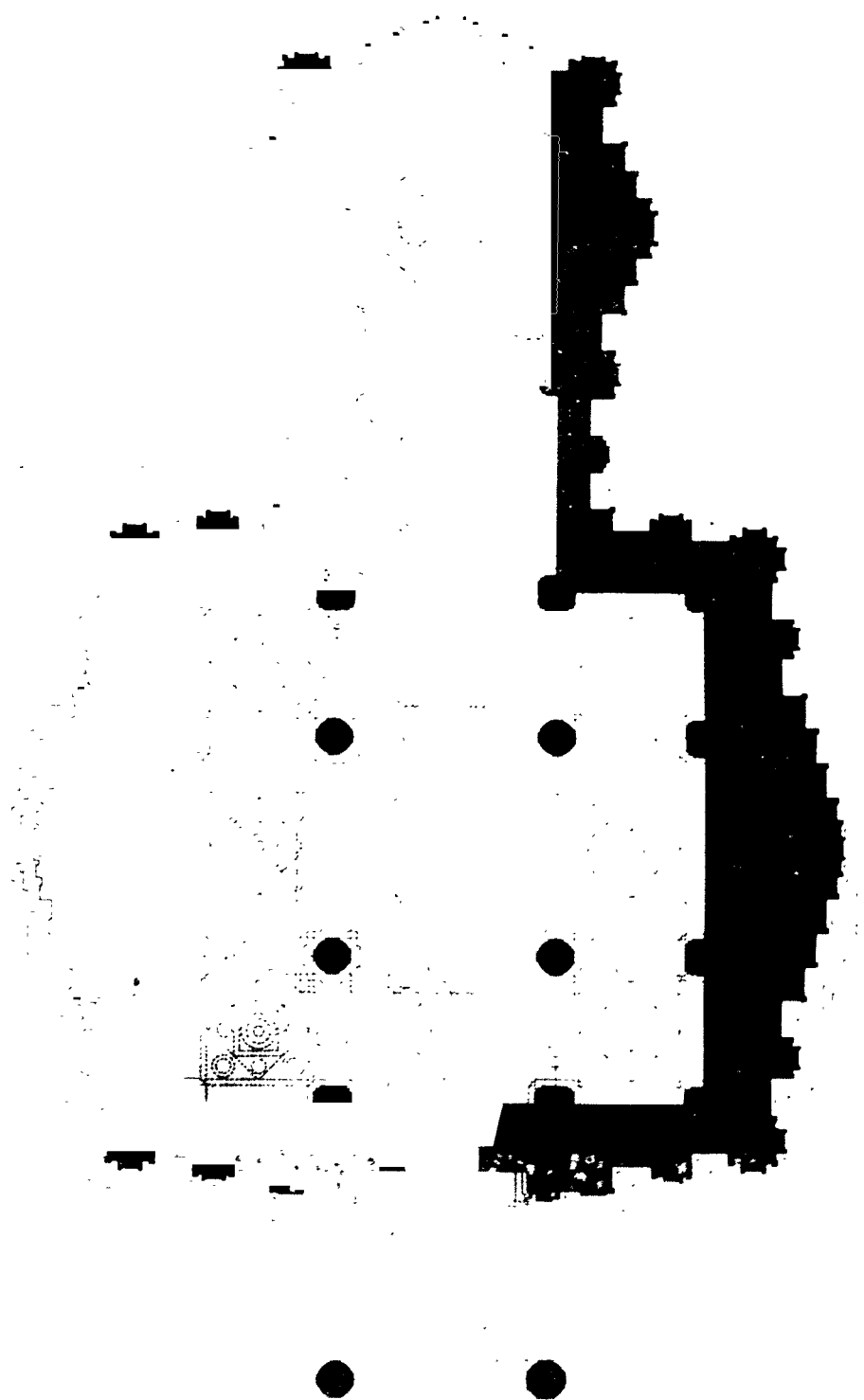
62. The Saumya Kêśava temple at Nâgamangala was surveyed last year and certain urgent repairs that were found necessary were brought to the notice of the Muzrai Department. As a result of this an estimate for Rs. 2,600 was received in this Office and was returned duly countersigned.

63. An estimate for Rs. 1,830 for the repairs of the Tripurântakêśvara temple at Belgâmi, Shikârpur taluk, was received from the Deputy Commissioner, Shimoga, and was forwarded to Government for sanction. This is an instance to show how rapidly a monument is likely to deteriorate if timely repairs are not promptly executed. This monument which could have been set right within a sum of Rs. 100 in 1914 was estimated to cost Rs. 582 two years later and now demands no less than Rs. 1,830.

64. The Hariharêśvara temple at Harihar is a Major Muzrai institution and one of the I class monuments. It is a temple still in service and in a tolerably good condition. It has got ample funds at its credit. The *Mukhamantapa* and the shrine of the goddess stood in need of repairs and on the recommendation of this department repairs to the extent of Rs. 274 were carried out last year. This year the Sub-Division Officer reported that the monument had not been maintained in a neat condition. This fact has been brought to the notice of the Muzrai Commissioner.

65. The Sub-Division Officer, Chitaldrug, brought to the notice of this department that of the two famous Edicts of Asoka, one at the Jatinga Râmêśvara Temple and the other on the Brahmagiri Hill, in the Molakalmuru taluk, the clearer and better preserved Edict at Brahmagiri had no watchman while for the almost totally blurred Edict at the Jatinga Râmêśvara Temple, the *archak* of that temple was paid Rs. 6 to watch the monument. He stated that there were a number of Jainas and other temples at the foot of the Brahmagiri Hill and a good two-storied Bungalow on its top. He recommended that a watchman on Rs. 7 be appointed temporarily to watch the Brahmagiri Edict until the demise of the present *archak* after which only one watchman might be appointed for looking after both. A recommendation has been sent up to Government accordingly.

66. Mr. B. Subba Rao of Bangalore desired to effect certain improvements to the Ganapati temple situated within the Fort walls of the Bangalore City and as the latter is an Ancient Monument, the President, Bangalore City Municipal Council, referred the matter to this Office. As the alterations proposed were very trivial the permission sought for was accorded.



CHENNAKESAVA TEMPLE

PLAN

67. The Amildar, Channapatna taluk, wanted some definite information about the life and achievements of Syed Ibrâhim whose tomb is found in the Channapatna town. Syed Ibrâhim was a commandant under Tipu Sultan in charge of the English prisoners at Bangalore in the years 1784-1785. As he was very kind to the prisoners and did much to ameliorate their condition while in captivity, a mausoleum was erected over his tomb by Lord Clive with a view to perpetuate his memory. This information was furnished to the Amildar.

68. During the tour of His Highness the Maharaja in the Bâgepalli taluk of the Kolar district during the year under report, the villagers of Devaragudipalli prayed for the construction of a tower over the Mahâdvâra of the Śrī Venkâṭaramaṇasvâmi temple situated in their village. The Deputy Commissioner wrote to this department for expert opinion as to whether the suggestion of the devotees was feasible or not. The place was visited in October 1925 and the existing structure carefully examined.

69. Dêvaragudipalli is about two miles to the east of Bâgepalli. It is a small village containing only a few houses. The temple is dedicated to Venkâṭaramaṇasvâmi and is stated to attract thousands of people during the festival which annually takes place in the month of Vaiśâkha. The temple covers an extensive ground. The temple proper consists of a *Garbhagriha*, *Sukhanâsi* and *Navaranga* and is situated in the midst of a cloistered courtyard measuring about 180'×140'. In front of this temple and at a distance of about fifteen feet an open *mantapa* 42'×32' is situated.

70. Figures are carved here and there on the outer walls of the temple. The following are the most important ones in order: Beginning from the left side of the *Navaranga* doorway; Râma and Lakshmaṇa; Vêṇugôpâla; Varâha with Lakshmî on his lap; Trivikrama; A figure with a beard, long coat, and *Kammarband*, holding an umbrella and carrying a bundle on the shoulder; a King seated on the dais with a female attendant; Kâlingamardana; Âṇjanêya; Nârasiṃha; Garuḍa; Ranganâtha; Nârasiṃha slaying Hiraṇyakasipu; Lakshmî Nârasiṃha; Sarasvati; A Viṣṇu figure with discus and conch in the back hands, the front right hand being in the *Abhaya* pose and the front left resting on the knee; two fighting monkeys; Lakshmî Nârâyaṇa and a warrior with a dagger.

71. The entrance *mantapa* which is on the east face of the court-yard measures 33'—10"×23'—4", and consists of a passage 10'—6" wide in the centre and pials 3'—10" high on either side. The cross wall of the courtyard runs across the structure dividing it at a third of its depth and is joined by the end walls built on the pials. The pillars supporting the roof on the pials are each 1½ foot square. The height of the *mantapa* is 15'—10" from the ground floor to the top of the terrace. The structure as it now stands seems to have been originally constructed as a *mantapa* pure and simple. The arrangement of the pillars and the walls and the comparative thinness of the latter go to prove that there was no intention on the part of the builder to add a tower over it. The foundation consequently cannot sustain any additional load. If a tower has to be built the existing superstructure should be demolished and rebuilt with strong foundations and solid masonry wall. This fact was reported to the Deputy Commissioner.

72. The question of repairs to the Varadarâjasvâmi temple at Hebbûr, Tumkur taluk, having come up for consideration, the Deputy Commissioner referred the matter to this department for opinion. The temple was visited in January 1926. It is a small structure in the early Vijayanagar style consisting of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* with a Verandah all round. There are two rooms on either side of the *Sukhanâsi*. The left room which is empty opens into the *Sukhanâsi* and was perhaps used for keeping temple articles. The right room opens into the *Navaranga* and has the figure of the goddess.

73. The image of Varadarâja is about two feet high and stands on a pedestal about two feet high. The figure holds conch and discus in the back hands while in the front left hand there is a mace. The front right hand is in the *Abhaya* pose. The Goddess is sitting holding lotuses in the back hands, the front hands being in the *Abhaya* and *Varada* poses.

74. The temple is fit to be included as a II class monument, but is too far decayed to merit any heavy expenditure. The Deputy Commissioner was informed of this.

75. As directed in Government order No. E. 1256—Edn. 57-24-32, dated the 27th September 1925, the historic monuments situated at Nagar in the Shimoga district

were visited. These consist of the ruins of the celebrated Sivappa Nâik's hill fort and the Durbar Hall outside the fort walls. The former is situated to the south of the present Travellers' Bungalow and the latter to the east of the same. Within the hill fort there is erected a stone slab with an inscription indicating the site of Sivappa Nâik's Palace and the duration of the rule of his descendants.

76. The Durbar Hall outside the fort is entirely in ruins, there remaining only three walls of the central room opening to the Verandah in front of the building. The building seems to have covered an extensive ground measuring 84×36 yards divided into four portions :—(1) a hall measuring about 15×36 yards opening into (2) a *Totti* 30×20 yards with covered platforms on all the four sides, of which the eastern and the western measure 11×36 yards each and the northern and the southern platforms 8×30 yards each. The *Totti* is 3 feet deep and well paved with chiselled stone slabs on all the four sides. The western platform does not seem to have had a door to the west direct. It seems to have had a passage to the north side of the western platform leading into a passage east to west with a gate called *Didḍibāgaiu* to the north of the building as in the old palace in Mysore. The front portion of the Durbar hall seems to have consisted of three rooms (1) 6×17 yards (2) 5×17 yards and (3) 25×17 yards all opening into the Verandah measuring 10×36 yards in front of the building. The open space in front of the Verandah measures 11×36 yards. As the outer wall stretching north to south of the central room made of brick-like laterite stones measures $3\frac{1}{2}$ feet and that extending east to west $2\frac{1}{2}$ feet, the building seems to have had an upper storey for holding Darbar during the Dasara and other occasions.

77. After the conquest of Virammâji, the last lady member of the Naik dynasty by Hyder Ali in 1763, the fort and the Darbar hall seem to have fallen into ill-repair and to have been occupied by English troops at the commencement of the 18th century after the fall of Tipu Sultan in A. D. 1799, as indicated by the inscriptions dated 1802, 1804, 1806 on the stone-slabs over the five graves in a cemetery to the north east of the Darbar hall. This occupation seems to have continued till 1878 as indicated by an inscription dated 1877 on a slab stone on the grave of one Auttachy Ammah, "the beloved wife of E. Manual, 2nd class Hospital Assistant, who departed this life on the First May 1878, aged about 22." This grave is situated in the hinder-most portion of the building itself together with some three or four graves side by side.

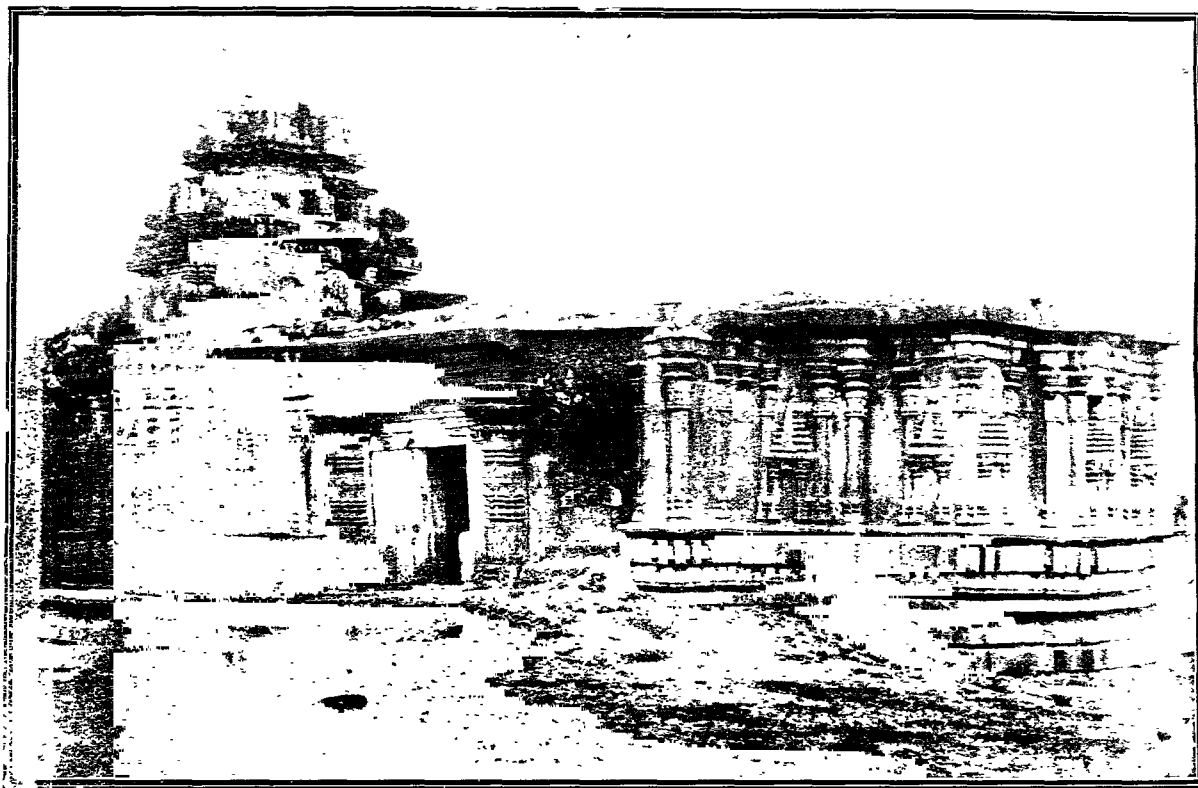
78. During the stay of English troops in Nagar, the central room of the Darbar hall seems to have been converted into a Roman Catholic Chapel, as indicated by a bell suspended to a cross-beam with an inscription to the effect "By a sinner, 1st, December 1887." Owing to the fall of the roof or for some other reason, a new thatched house measuring 20×20 feet seems to have been built later on south-west in front of the building and it is now used for the congregation of the Catholic flock of Nagar for prayer and other religious purposes. It is unfortunate that the Catholic missionaries should have selected the site of a historical monument among other sites readily available there for their Chapel and their Cemetery.

79. As regards their preservation the following recommendations were made to the Government :—

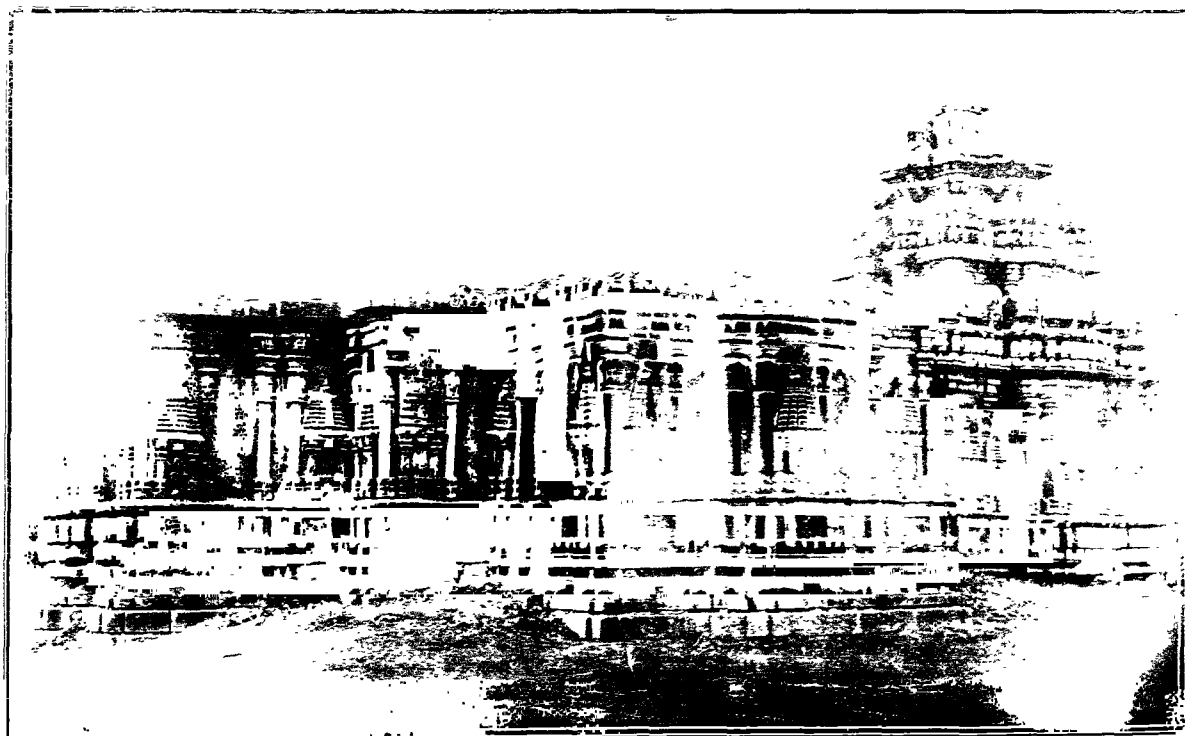
With regard to the fort walls, nothing more is required except the prevention of any wanton mischief from the inhabitants of Nagar.

As regards the Durbar Hall, it may not be possible to remove the cemetery from that place without wounding the religious sentiment of the Mission. The Chapel, however, can be shifted to a better place well suited for the extension of the building. A fence with iron railings may be put round the site of the Durbar Hall and a stone slab with the following inscription may be fixed at the entrance of the site. "This is the site of the Durbar Hall of Sivappa Nâik and his successors, 1645-1763."

80. A series of ponds called "The Seven reservoirs of water" situated in the same town were also visited. They are well preserved and the surroundings are kept clean and neat by the watchman appointed for the purpose.



SOMESVARA TEMPLE AT KABALI, FRONT VIEW.



SOMESVARA TEMPLE AT KABALI, BACK VIEW.

(iii.) MANUSCRIPTS AND PRINTED BOOKS.

(1) *A Greek farce with Old Kannaḍa passages.**2nd Century A. D.*

81. So far back as 1899, excavations were carried out at the instance of Biblical Archæological association at Oxyrhynchus in Egypt and a large find of papyri was made. Bernard P. Grenfell and Arthur S. Hunt with the assistance of several scholars edited and published in 1903 the second century texts of this find with translation and critical notes in English in their Third Volume entitled "The Oxyrhynchus Papyri Part III". Among the new classical fragments contained in the Papyri is found a Greek Farce with some passages in an unknown language. The word "Malpinaik" used in the play in the sense of "a chief of Malpi" a harbour near Udipi in South Canara goes to show that Malpi in the West Coast is the scene of the play.

82. From the tenor of the dialogue in the play it appears that a Greek lady called Charition fell into the hands of the king of this region. With a view to get her released a party of the Greeks arrives at this place and after making the king and his party drunk with wine effects its escape with Charition.

83. The characters of the play are (1) Charition, a Greek lady, denoted by A who may be regarded as the heroine of the Drama. Whatever might be the language which is made use of along with Greek in the play, she seems to be familiar with it so as to carry on conversation with the king of the country and his party; (2) the king of the country, called Basileus, who seems to be familiar with elements of the Greek tongue; (3) the buffoon B, a Greek personality, who, being a fresh arrival, is ignorant of the king's language and imitates it only to provoke the people; (4) C, the brother of the Greek lady; (5) D, the Captain of the ship, brought thither to take away Charition; (6) F, a Greek personality, (7 & 8) G. & H, two more Greek characters acquainted with the king's language; and (9) the party of the king denoted by the word "All".

74. The language of the play is mainly Greek coupled with a few passages in the language of the king of the country. What the second language is can be indisputably determined from the few words the sense of which is easily ascertained from the context or from their explanatory Greek sentences immediately following. In line 210, for example, the buffoon says addressing Charition "will you then to the river Psolichus" To this the lady replies "As you like". From this it may be presumed that she started for the river. Whereupon the women followers of the king denoted by "all" say "Minei" which in Kanarese means "bath". By using the word "minei" (—mīṇa) the women followers seem to say that Charition was going to the river for a bath. Again in Line 39 Col. ii, the women followers say "Ai arminthi" which in Kanarese means "well, who has bathed (in the river)". As the buffoon says immediately after this "They also have run away to the Psolichus" the expression (ârmindai) may be taken to mean that with the exception of those who have already bathed, the rest may go to the river with the lady. From this it is also clear that lady Charition was attended upon by a body-guard of women.

Again in Lines 59, 61, and 64 are found the words *brathis*, *brathi*, and *bradis* which C interprets to the buffoon as meaning "let us draw lots for the shares". If these words are to be taken to mean drawing lots for shares they must be taken to be the contracted forms of *bere+athisu* (= *bêre+âdisu*), *bere+athi*—(*bêre+âḍi*), and *bere+adis*—(*bêre+âdisu*). Of these the first and the last words are the same and mean "cause each to play separately". The second means "play separately". The play referred to here is no other than dice-play. The word *paktei* used in Line 62 seems to be a contracted form of *Pagade*, a Kanarese word meaning dice.

85. Attention may be drawn here to the interpretation given by Dr. Hultsch to the word "bradis" (J. R. A. S. 1904, P. 399). Taking into consideration the translation of this word made in the Greek language by C to the buffoon, Dr. Hultsch took the word "bradis" to be a contracted form of the Kannaḍa words "bêre âdisu" meaning "cause them to play separately".

Again "pomensi" is a modification of "ponnenisi" which means in Kannaḍa "having counted the gold". Thus if allowance is made for the omission, mutilation, and elision of vowels made intentionally in some places and owing to ignorance and inability to correctly pronounce the foreign words in other places and also for the errors committed by successive scribes in copying the piece, and if the correct forms

are thus guessed and inferred from what is meant to be expressed by the speakers, we can assure ourselves that the language to which the words, *mîṇa* (bath), *mindai* (bathed) and *pagade* (dice) belong can be no other than Kannada. As an instance of how unrecognisably a literary passage of a language can be deformed, when it passes into the hands of a scribe not acquainted with that language, can be quoted a corrupt Kannada literary passage from a North Indian copy of Somadeva's "Abhilashitârtha Chintâmani" copied by a Marata scribe in the Devanâgarî script and preserved in the manuscript library of the Dekhan College, and now transferred to the Library of the Bhandarkar Research Institute, Poona. The passage in its corrupt form runs as follows :—

"Kaustubha ruchiyantim nrikaradolukeh
nugilapone rayavidyuch chhaviya
vivan nire palarnjipa suragusu pari
vrinda hemagige Vishnurvadida charami."

The correct form of this passage is as follows :—

"Kaustubharuchiyum tannayurasthala
dol̥karamadulke mugilol̥nere vidyuchchhaviyantire
ranjipanachyuta nemagige Vishṇu bêḍida varamam."

- Here (1) *ruchian* is written for *ruchiyum*.
(2) *timnrikaradolukeh* for *tannayurasthaladol̥karamadulke*.
(3) *nugilaponeraya* for *mugilol̥nere*.
(4) *chhaviyaviyan nire* for *chhaviyantire*.
(5) *palarnjipa* for *ranjipa*.
(6) *hemagige* for *nemagige*.
(7) *rvadida* for *bêḍida*.
(8) *charami* for *varamam*.

The meaning of the passage is this :—

The infallible Vishṇu, who shone like a flash of lightning on the body of a dark-blue cloud, while the Kaustubha gem was shining on his breast, may grant us the boon prayed for.

Looking at the corrupt form of the above passage, no one acquainted with Kannada language can say that it is Kannada and that it conveys the meaning given above. Nor is it possible for any one to make any sense out of the corrupt form in any other language, unless a Sanskrit Pandit familiar with the etymological skill shown in interpreting alliterative Sanskrit verses tries to force some sense into the passage. No such etymological speculation is indulged in suggesting probable correct forms and in interpreting the passages in accordance with the history of the people of those days. With this belief an attempt is made here to interpret as far as possible the Kannada passages and words found in the Greek Farce.

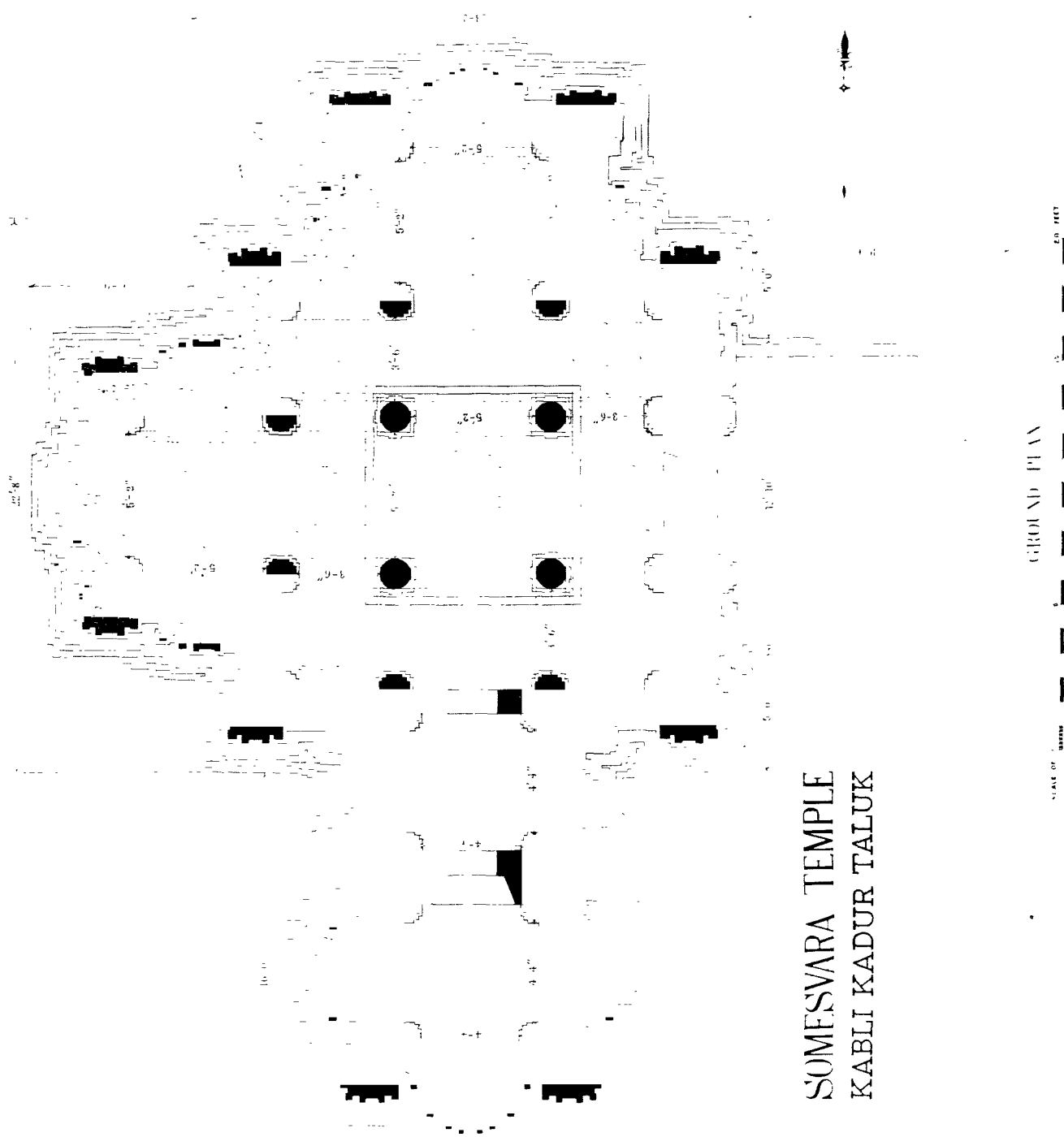
86. The main points on which the play is based are (1) the payment of *terage* or *teramâna*, ransom for the release of the Greek lady ; (2) the play of *Paktei* or *pagade* to determine the shares due to each of the Indian chiefs and (3) *pâna*, drinking of wine given to the party in order to render them unconscious. The other Kannada passages found in the play are more or less explanatory of these three important points. So far as the interpretation of the main points is concerned, I presume that my interpretation is right. But with regard to the meaning of subsidiary passages, other interpretations in keeping with the main points may be possible.

87. The plot seems to have been based upon an historical fact of a Greek lady called Charition falling for reasons unknown into the hands of the king or kings (Indon promoi-L. 90 Col. iii) of Malpi near Udipi and of the arrival at this place at some later date of a Greek party to effect her release by paying some ransom (*Terage* or *Teramâna*, Lines 70-73 Col. ii) as mentioned in the play. The plot seems to consist of an arrangement made by the Greeks for a feast with plenty of wine (*hatede*—*habbede*—*habbada ede*, Line 82 Col. iii) given to the Indian chiefs before departure and of their escape with the lady after making the king and his people fully drunk.

88. The whole piece consisting of the editors' English translation of the Greek portion and transliteration in Roman characters of the Kannada passages is here reproduced with a tentative rendering of old Kannada in modern Kannada and its probable interpretation :—

- F. Lady Charition, rejoice with me at my escape !
A. Great are the gods.
B. What gods, fool (?) ⁽¹⁾

(1) Observe the insulting word used by the buffoon : What gods, Hindu or Greek ?



- A. Cease, fellow.
 F. Wait for me here and I will go and bring the ship to anchor.
 A. Go ; for see, here come their women from the chase.
 B. Oh ! What huge bows they have !
 A woman. Kraunou⁽²⁾
 Another. Lalle⁽³⁾
 Another. Laitaliana Lalle⁽⁴⁾
 Another. Kotakos anab. iosara⁽⁵⁾
 B. Hail !
 All. Laspathia⁽⁶⁾
 B. Ah ! Lady, help !
 A. Alemaka⁽⁷⁾
 All. Aleraka⁽⁸⁾
 B. By Athena, there is no (harm) from us.
 A. Wretch, they took you for an enemy and nearly shot you.
 B. I am always in misfortune. Will you then.....to the river
 Psolichus⁽⁹⁾?
 A. As you like. (Drums).
 All. Minei⁽¹⁰⁾
 F. Lady Charition, I see the wind is rising, so that we may cross the Indian
 Ocean and escape. So enter and fetch your property, and if you
 can, carry off one of the offerings to the Goddess.
 A. Prudence, fellow ! Those in need of salvation must not accompany
 their petitions to the gods with sacrilege. For how will the gods
 listen to men, who try to win mercy with wickedness ?
 B. Don't you touch ; I will fetch it.
 F. Fetch your own things then.
 A. I do not need them either, but only to see my father's face.
 F. Enter then ; and do you serve them.....and give them their
 wine strong, for here they come.
 B. I think they are the daughters of swine : these too I will get rid of
 (Drums.....).
 All. Ai arminthi (Drums)⁽¹¹⁾
 B. They also have run away to the Psolichus.
 C. Yes ; but let us get ready, if we are to escape.
 B. Lady Charition, get ready, if you can take under your arm one of the
 offerings to the goddess.
 A. Hush ! Those in need of salvation must not accompany their petitions
 to the gods with sacrilege. For how will they listen to the prayers
 of those who are about to gain mercy by wickedness? The property
 of the goddess must remain sacred.
 B. Don't you touch ; I will carry it.
 A. Don't be silly, but if they come serve them the wine neat.
 B. But if they will not drink it so ?
 C. Fool, in these regions wine is not for sale. Consequently if they get
 hold of this kind of thing, they will drink it neat against their will (!)
 B. I'll serve them lees and all.
 C. Here they come having bathed with.....(Drums).
 King. Brathis⁽¹²⁾
 All. Brathis.

(2) Karevano? Does he call?
 (3) Lalle. (He is) coaxing.
 (4) Leennuta le ennuta lalle-he is coaxing by saying (le and le,) a word usually used in addressing
 a woman.
 (5) Ko jagúsina bayva sara, an insulting word of the buffoon to the maiden (Ko jagúsú, evidently
 the Greek lady).
 (6) Lé-u ba ía, well, beat him.
 (7) & (8) Allemmakka, not, my sister. She says "It is not an insulting sound, my sister".
 (9) Start, then.
 (10) Mína? for bath?
 (11) Ai ár mindai=who has bathed (among you), meaning that those who have not bathed may
 follow her to the river.
 (12) Bère áthisu=bère ápisu, cause them to play at dice, each separately. The casting of a die is
 to ascertain whether the player should have his share of feast or gold or not.

- B. What do they say ?
 C. Let us draw lots for the shares, he says.
 B. Yes, let us.
 King. Stoukepairomellokoroke⁽¹³⁾
 B. Back, accursed wretch !⁽¹⁴⁾
 King. Brathie (Drums)⁽¹⁵⁾ Bere konzei d'amun petrekio⁽¹⁶⁾
 paktei kortames bere ialer o de pomenzi petrekio⁽¹⁷⁾
 damut kinze paxei zebes lolo bia bradis kottos⁽¹⁸⁾
 All. Kottos.
 B. May you be kicked by ' Kottos.'
 King. Zopit (Drums)⁽¹⁹⁾
 B. What do they say?
 C. Give them a drink, quick.
 B. Are you afraid to speak then ? Hail, thou whose days prosper !
 (Drums).
 King. Zeisoukormosedede (Drums)⁽²⁰⁾
 B. Ah ! Not if I know it.
 C. It is watery ; put in some wine (Much drumming)
 G. Skalmakata bapteiragoumi ⁽²¹⁾ ⁽²²⁾
 H. Tougoummi ⁽²³⁾ nekelekethro⁽²⁴⁾
 G. Eitou belle trachoupteragoumi⁽²⁵⁾
 B. Ah ! None of your disgusting ways ! Stop !
 (Drums) Ah ! What are you doing ?
 H. Trachountermana⁽²⁶⁾
 G. Boullitikaloumbai⁽²⁷⁾ platagoulda bi.....⁽²⁸⁾
 B. Apuleukasar (drums)⁽²⁹⁾
 King. Chorbonorbothorba⁽³⁰⁾
 toumionaxiz⁽³¹⁾ despit platagoulda bi.....⁽³²⁾

(13) Toyige pâyro mellogarakke, for the boiled pulses, rush and for the purpose of getting the sauce. As the eighteenth Greek letter sigma is usually prefixed to words beginning with a consonant, especially before m and t, here sigma is prefixed to T in touke. This explains the word skal instead of Kal in Line 70 Col (ii) See Liddell and Scott's Greek—English Lexicon.

(14) The buffoon is provoked at the rush of the party.

(15) Bere, athi, = bêre, âqi, play separately.

(16) Bêre konzi hoida mun bêtirêkeyo ? = why do you cringe, before it is separately poured to you?

(17) Pagaḷeya kôrutam iṣu bêre ellarâḷe ponnēṣi bêtirêkeyo ? = Though you have been hoping this much through casting the die each after counting the gold at stake, why do you still cringe ?

(18) Tamutake eṣiṣi pagaḷeya iṣe besadolavia bêre âḷiṣu kottu ôṣu—Cause each of them to play, each having counted his own (share) and each casting the die loved for odd (number) and chop off the whole (of sauce).

The omission and elision of vowels and change of consonants requires no explanation. This is entirely due to the difficulty of pronunciation of Kannada words by the Greeks.

Pakte=pagaḷe.

Paske or pakse, pakte, pagaḷe,

Since ξ-sk according to Liddell and Scott and sigma was sometimes changed into t, as prasso into pratto. (Manual of Comparative Philology by Giles, P. 115).

(19) Hô bittu=Oh it fell. The king means that the die fell with odd number, when he cast it.

(20) Hoyisikoḷ mōsade, have it poured into your vessel by cheating.

(21) Kaḷ makā tâ, bâ,=O Son, come and give the wine (Kal).

(22) Opputerake avam i.

For the ransom agreed upon, give them (wine).

(23) Toyige avam i.=Give them (wine) along with the boiled pulse. The plural number here indicates the number of drams.

(24) nī kâḷēke ettiro=You ask them why. Raise up (your cups).

(25) Âyito belle trâska opputerake avam i. Is it over ? then the white wine ; give them (wine) for the ransom agreed upon.

Here ξ is equivalent for sk: See Liddell and Scott's Greek-English Lexicon P. 1596.

(26) Trâskavun teramâna-wine is the ransom.

Trâskavum=drâkshavun.

(27) Bâ ḷitu ikaḷ umbai=Come ; you drink this good wine,

(28) Pâl (=bâl) taguḷdapai=you get life.

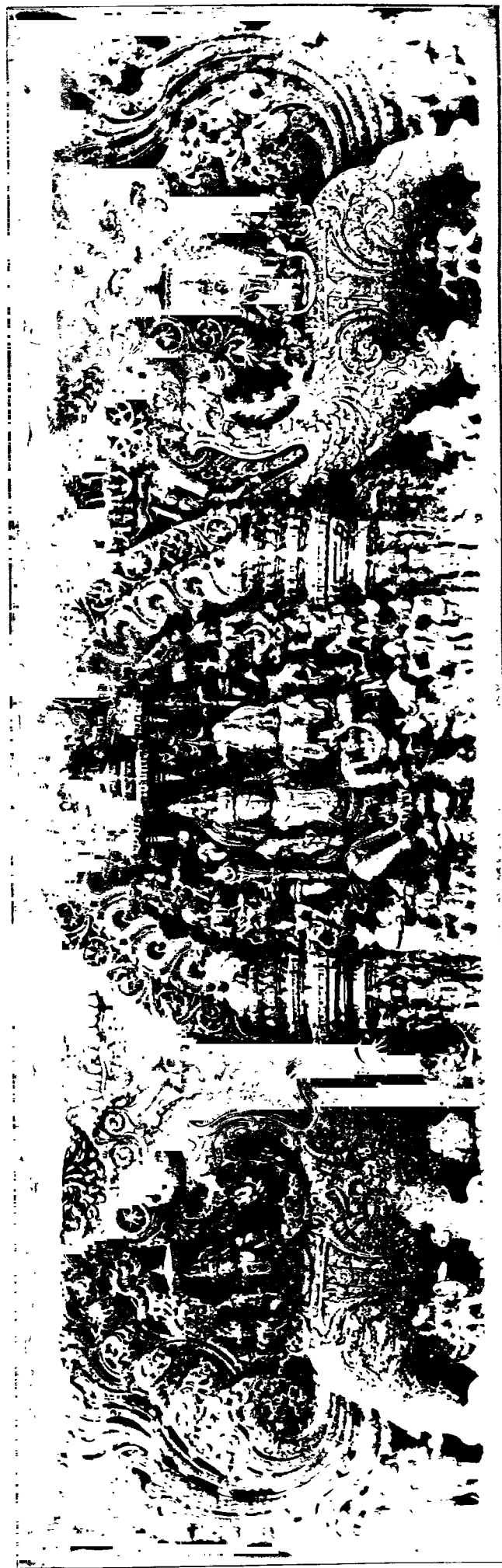
Mr. L. Rice, retired Director of Archaeology in Mysore suggests that platagoulda may be a Greek word meaning ' to clap hands.'

(29) Â puḷi kasar=This is the sour sediment of the wine,

(30) Kôruvon orvan dorevon=One who desires will appear,

(31) Tâvamṣon=he will give you a place.

(32) Axih dēṣa biṭṭu bâl taguḷdapai=having left the country of Axih (Oxyrhynchus) you will get life.



LAKSHMINARAYANA TEMPLE AT BRAHMADASAMUDRA, FRIEZE.

- seo sarachis⁽³³⁾ (Drums) oradosatur⁽³⁴⁾
 Ouamesare⁽³⁵⁾ sumpsaradara ei ia da.....⁽³⁶⁾
 B. Martha marithouma edmainmai maitho
 thamouna martha marithouma (Drums.)⁽³⁷⁾
tun⁽³⁸⁾
 King. Malpiniak ouroukoukoubi karako.....ra⁽³⁹⁾
 All. Aba⁽⁴⁰⁾
 King. Zabede⁽⁴¹⁾ za biligidoumba⁽⁴²⁾
 All. Aba oun.
 King. Pan oun bretikateman ouam bre thououeni ⁽⁴³⁾
 All. Panoumbretikate manouam bretou oueni
 Parakoum bretikate ma noum bret ouou eni⁽⁴⁴⁾
 olusadizaparda piskou piskate nan⁽⁴⁵⁾ arei man
 ridaou⁽⁴⁶⁾ oupatei.....a.⁽⁴⁷⁾ (Five drummings).
 King. A boundless barbaric dance I lead, O goddess moon.
 With wild measure and barbaric step ;
 Ye Indian chiefs, bring the drum of mystic sound.
 The frenzied Seric step (Much drumming and beating)
 All. Orkis.⁽⁴⁸⁾
 B. What do they say again ?
 C. He says, dance.
 B. Just like living men. (Drums).
 C. Throw him down and bind him with the sacred girdles (Much drumming.
 Finale).
 B. They are now heavy with drink.
 C. Good ; Charition, come out here.
 A. Come, brother quickly ; is all ready?
 C. Yes all : the boat is at anchor close by ;
 Why do you linger? Helmsman, I bid you bring the ship alongside
 here at once.
 D. Wait till I give him the word.
 B. Are you talking again, you bungler?
 let us leave him outside to kiss the ship's bottom.
 C. Are you all aboard?
 All. Aboard.
 A. O. unhappy me ! A great trembling seizes my wretched body. Be
 propitious, lady goddess !
 Save thy hand-maiden !

(33) Śiva sarakisu=O, Śiva, bestow care on us.

(34) Oldu ose tōr=Kindly show love to us.

(35) Oumesare. This is obscure. There seems to be a village called Sômêṣvara near Malpi.

(36) Sumpsarada âra aida=Go to the river of the place called Sumpsara or Umpsara. The Greek word Psolichus signifying the name of a river seems to be a contraction of Sumpsaradâru, the river of Sumpsara.

(37) This is obscure. Mr. Bhaskarananda Saltore, a Mangalorian friend of mine, says that these words are uttered by the buffoon imitating the sounds of the drums.

The following meaning is also suggested by him. Mardam aridevu ; mâyada maime ; mâyada adan uppa ; mardam aridevamma.—We learnt a medicine ; this is the power of Mâya ; Eat this of Mâya ; We learnt medicine. But I doubt it.

(38) Tun, an imitation of the sound of drums.

(39) Malpinâik avara avvage karaduko=O Malpinâik, Chief of Malpi ; the rest is obscure.

The repetition of ouka, etc., is due to wine.

(40) Aba-abba : a word of exclamation.

(41) Habbete—Habbada eḏe—the dish of a feast.

(42) Habbete idan upbâ—Come, eat this for a dish of a feast.

(43) Pânavan bêre ettikkade mânavan bêre ettau avve nî—Without the distribution of drink to us separately, you divide shares of ransom (mâna), O madam.

(44) Parakeyam bêre ettikkade mânavam bêrettau avve nî.—without setting aside our blessings you divide shares of ransom, O madam.

(45) Olisade irpara tappisikol oppisikkute emman.—unable as we are to win your regard, you may go away with our free consent.

(46) Âr emmannar—Who are there like ourselves ?

(47) Idu oppite.—is this to your satisfaction ?

(48) Oragisu—support him (the king). This seems to have been said when the king was stumbling due to intoxication. This word C seems to have mistaken for a Greek word of almost similar pronunciation and interpreted it to mean "Dance."

89. Glossary of Kannaḍa words occurring in the Greek farce.

NOTE 2.—Kraunou—*Karevano*: interrogative form of future tense of third Person singular of the root *kare*, to call.

Do 3.—*ialle*—coaxing, caressing, love; cp. *lallevātu*.

Do 4.—*lailianta lalle*—used for *lënnuta lënnutā lalle*. Here *lë* is a particle used in addressing females. *ennuta*, imperfect participle of the root *en*, to say.

Do 5.—*kotakos anab iosara* used for *Koḍagūsina bayva sara*. *Koḍarūs* is a virgin. *bayva*, present participle of the root *bay*—to insult. *sara*—*svara*—voice, sound.

Do 6.—*laspathia* used for *lësu, baḍiya*, *lësu*—well. *baḍia*, imperative singular form of the root *baḍi*, to beat.

Do 7 & 8.—*alemmaka* used for *allemmakka—alla—emma+akka*, no, our sister. *alla+emma*—*allemma*. Here the final vowel *a* in *alla* is dropped in contact with the vowel *e* in *emma*. By the same rule *emma+akka*—*emmakka*.

Do 10.—*minei* used for *mīṇa ay*, is it (for) bath? *mīṇa*, noun form of the root *mī*, to bathe. *ay* or *ai* is an expletive.

Do 11.—*ai arminthi* used for *ay ār minday*; Oh! who has bathed? *ār*—who? *minday*, second person singular indicative form of the past tense of the root *mī*, to bathe.

Do 12 & 15.—*brathis* and *brathie* used for *bēre āḍisu* and *bēre āḍi* respectively; *bēre*—separately; *āḍu*, second person imperative singular of the root *āḍu*, to play. *āḍisu*, second person imperative singular causal form of the root *āḍu*.

Do 13.—*stoukepairo mellokorake* used for *toyige pāyiro mellōgarake*. *toyige*—for boiled pulse; *pāyiro*, second person imperative plural form of the root *pāy*, to rush. *mellōgarake*—for the sauce (dative singular)

Do 16.—*bēre konzei damun petrekio* used for *bēre koṇḍu hoyyada mun bētirēkeyo*. *Koṇḍu*, past participle of the root *koḷ*, to take. *hoyyada*, negative participle of the root *hoy*, to pour out. *mun*—before.

The same cause that changed *p* into *h* in later Kannaḍa may be presumed to have effected the change of Kan. *p* into *z* in the pronunciation of the Greeks.

Do 17. Kannaḍa form *pagaḍeya kōrutam īsu bēre ellarāḍe ponneṇisi bētir ēkeyo*. *pagaḍeya*, accusative singular of *pagaḍe*—dice. *Kōrutam*, present participle of the root *kōru*, to desire, hope. *īsu*—this much. *ellar*—all persons. *āḍe*, having played, from the root *āḍu*, to play. *pon*—gold. *eṇisi*—having counted, from the root *eṇisu*, to count. *bētir*, past plural of the root *bē* to beg with an humble pitiable voice. *ēkeyo*—*ēke+o*. *ēke*—why. *O*, an expletive.

Do 18.—Kannaḍa form—*tammutake eṇisi pagaḍeya īse besadolaviya bēre āḍisu kottōs*. *tammutake*—to yours. For the form *tammutu* see “Sabdamanidarpana Sutra 148.” *īse*—*īsu+ē*, this much. *besadolaviya*—*besada+olaviya*. *besada*—of the odd number. *olaviya*, accusative singular of *olavi*, love, from the root *ol*, to love. cp *Sabdamanidarpana*, Sutra 209. *kottu*—chop off; *ōsu*—all.

Do 19.—*Zopit* used for *hō biḷdattu*. *hō*, an interjection. *biḷdattu* past, singular of the root *bīḷ*.

Do 20.—*Zeisoukormosedē* used for *hoyisikol*—get poured. *mōsade*—by deceit.

Do 21.—*skalmakataba* used for *kaḷ maga tā*. *bā kaḷ* accusative singular. *maga*, son, vocative case. *tā*, *bā*—second Person imperative singulars of the roots *tar*, to bring, *bar*, to come.

Do 22.—Kannaḍa form—*opputerakavamī—opputerake+avam+i*; *opputerake* is the compound form of *oppida terake*—to the ransom agreed upon, from the root *oppu*, to agree to; *avam*—them. *i*, second person imperative singular of *i*, to give.

Do 23.—Kannaḍa form *toygavamī—toyge+avam+i*: *toyge*, dative singular of *toy*, boiled pulses, *avam*—them, *i*—give.

Do 24.—Kannaḍa form—*nīnkēḷ ēke ettirō*. *nīn*—you. *kēḷ*—second person imperative singular of the root *kēḷ*, to ask. *ēke*—why, *ettirō*—raise up, second person plural imperative of the root *ettu*, to raise.

Do 25.—Kannaḍa form *āyito beḷdrāksha opputerake avam i*. *āyito*—is it over. *beḷdrāksha*—white wine. For the rest see Note 22.

Do 26.—Kannaḍa form *drākshavum teramāna*. *drākshavum*, wine also; *teramāna*, payment or ransom from the root *teru*—to pay.

Do 27.—Kannaḍa form *bā oḷḷitikaḷumbai*—*bā+oḷḷitu+ikaḷ+umbai*. *bā*—come. *oḷḷitu*—well (adverb); *ikaḷ*—this wine, *umbai*—You will drink from the root *uṇ*, to eat.

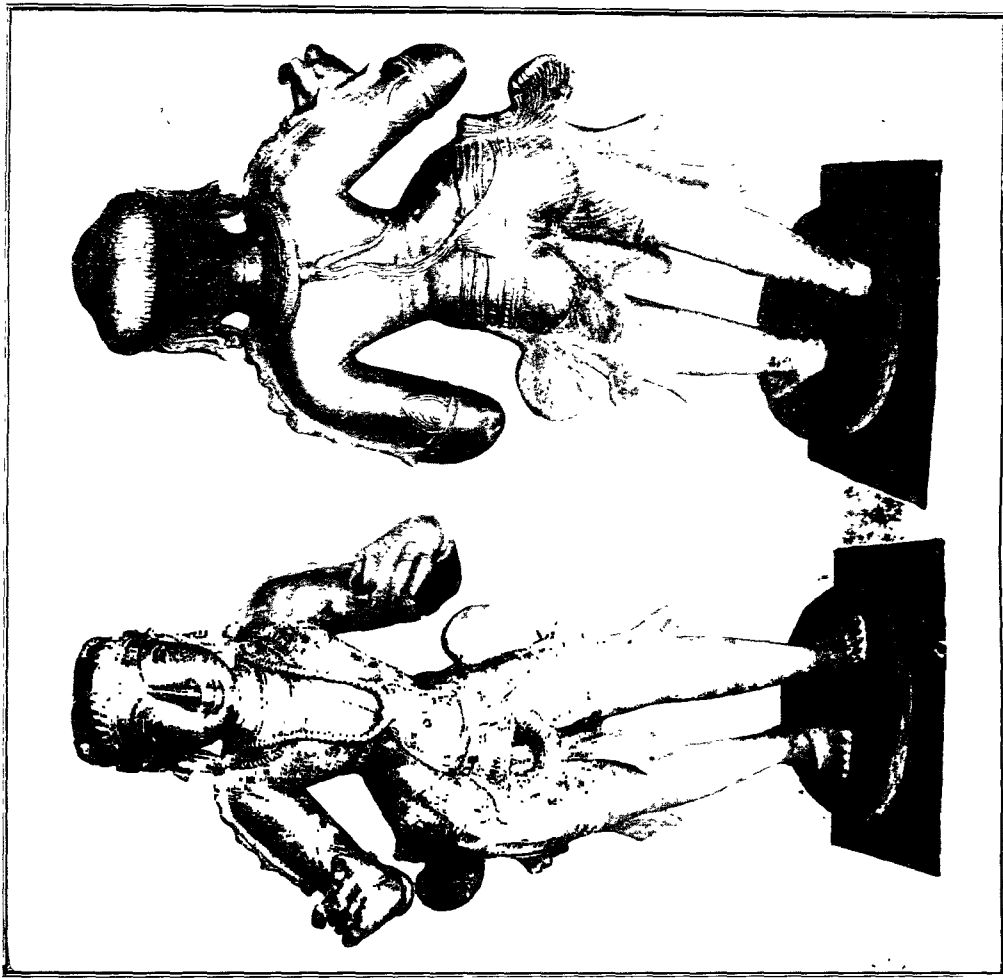
Do 28.—Kannaḍa form *bāl taguḷdapai*. *bāl*, life, accusative singular. *taguḷdapai*, second person singular present of the root *taguḷ*, to be in contact with, to enter into.

Do 29.—Kannaḍa form *ā puḷi kasar*: *ā*, particle indicating wonder. *puḷi*—sour. *kasar*—sediment.

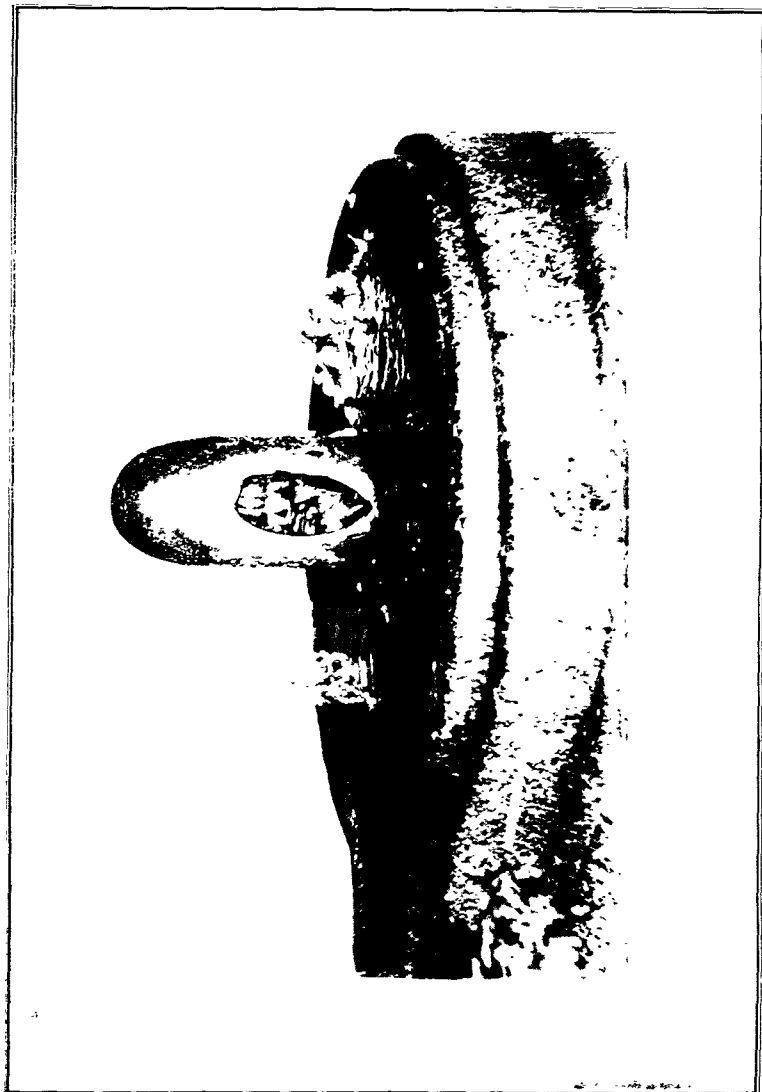
Do 30.—Kannaḍa form *kōruvon orran dorevon*. *kōruvon*—one who desires, from the root *kōru*, to desire, to long for. *orran*—one (masculine singular). *dorevon*, will be forthcoming, from the root *dore*, to obtain.

Do 31.—Kannaḍa form *tīvamīvon*; *tīvam*—a place, accusative sing. *īvon*—will give, third person future singular of *i*, to give.

Do 32.—Kannaḍa form. *Āxiḥ dēṣabiṭṭu—dēṣavam+biṭṭu*, having left the country. *bāḷtaguḷdapai*. See under Note 28.



METALLIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELUR.



SOMESVARA TEMPLE AT SOMPURA, LINGA.

- NOTE 33.—Kannaḷa form *Śiva sarakisu*. *Śiva*=O, *Śiva. sarakisu*=take care of, second person imperative singular of the verb *sarakisu* formed from the noun *saraku*=care cp *sarakugoḷ*.
- Do 34.—Kannaḷa form. *oldosetôr*=*Oldu*+*osetôr*. *oldu*—having loved from the root *ol*, to love *osetôr*=*ose*+*tôr*, show love. *ose*, love is used both as a noun and a verb.
- Do 36.—Kannaḷa form. *Sumpsaradâra eyda*. *Sumpsaradâra*=*Sumpsarada*+*âra*. *Sumpsaradâ* of Sumpsara, named Sumpsara : *âra* river, accusative singular from the noun *âru*—river Tamil *âru*, river : *eyda*=go to, second person singular imperative form of the root *eydu*, to attain, to go to.
- Do 39.—Kannaḷa form *Malpinâyak avaravege karedukoḷ Malpinâyak*, vocative case, *avaravege*=*avara*, their. *avege*—to mother. *karedukoḷ*=catch hold of, send for, second person singular imperative form of the root *kare* to call.
- Do 41.—Kannaḷa form. *habbeḷe—habbada+eḷe*. *habbada*—of a feast : *eḷe*=a dish.
- Do 42.—Kannaḷa form. *habbeḷegiduṇbâ—habbeḷege+iduṇ—bâ*, × *habbeḷege—habbada+eḷege* ; for the dish of a feast. *iduṇ—ida+uṇ—ida*—this accusative singular *uṇ*=eat, imperative singular second person. *bâ*=come, imperative singular, second person.
- Do 43.—Kannaḷa form. *pānavam bērettikkade mānavam bērettaṇṇe nī (n)*. *pānavam*—drink, accusative singular. *bērettikkade*=*bēre+ettikkade*, *bēre*=separately, apart. *ettikkade* not having distributed, from the verb *ettikku*=*ettu+ikku*, to set apart ; to give : *mānavam*=ransom cp *teramāna*, accusative singular ; *bērettaṇṇe*. *bērettu*, set apart, second person singular, imperative of the root *bērrettu*=*bēre+ettu*. *avve*, vocative case—O, mālam : *nī—nīn*—you (singular).
- Do 44.—Kannaḷa form.—*paraḷeyam bērettikkade mānavam berettaṇṇe nī (n)*. *paraḷeyam*=blessings ; acc. singular of *paraḷe*. For the rest *vile* note above.
- Do 45.—Kannaḷa form. *olisade+irpara+tappisikoḷ+oppisi+ikkute+emman*. *olisade*=without loving, negative participle root of *ol*, to love. *irpara*, objective plural meaning those who are. *tappisikoḷ*, escape, second person singular, imperative of root *tappisikoḷ*, to escape.
oppisi—having persuaded us, from the root *oppisu*, to persuade. *ikkute*=having left behind. *emman*=us, pronoun. First person plural, objective case.
- Do 46.—areimanr—*âr+emmannar*. *âr*=who. *emmannar*—that are like us.
- Do 47.—Kannaḷa form. *idu+oppite*. *idu*=this. *oppite*— is it satisfactory?—from the root *oppu*=to satisfy.
- Do 48.—orkis—*oragisu*—to make one lean upon, to support. second person singular, imperative form of the root *oragisu*.

90. The Purport of the Greek Farce.

One of the women forming the king's party asks another whether the buffoon is calling. Another woman replies that he is coaxing her. A third woman adds that he is not only coaxing but also addressing her by using the word 'le' 'le' which is however a vulgar term of address. Accordingly, a fourth woman says that the word is an insult to koḷagûsu, the Greek lady. Meanwhile the buffoon uses the word, 'charite, hail' which the Indian women mistake for his coaxing call to Charition whose Indian name seems to have been 'Chaireite or Châremma.' (Line 16, col i. This along with his use of the vulgar term 'le' irritates the women-folk. Forthwith they take up their bows and arrows to shoot him saying "well, strike him". The buffoon is frightened and appeals to Charition for help. Accordingly she interferes saying that he was not insulting. The women-folk draw the attention of each other among themselves by repeating the phrase 'not, my elder sister'. Then the buffoon asks the lady to go to the river Psolichus for being ready to escape, as previously arranged. She starts and the king's women-folk consider that she is going to the river for a bath (mīṇa) and ask such among themselves as have not yet bathed to accompany the lady to the river. Meanwhile one of the Greeks asks the lady to carry off some of the jewels of the Hindu Goddess whom she seems to have feigned to be worshipping in order to escape from the overtures of the king for marriage. She refuses to take any of the jewels of the Goddess and says that her seeing her father's face is dearer to her than the jewelry of the Goddess. Now the Captain of the ship draws attention of the buffoon to the approaching party of the king and asks him whether he will take up the task of serving them wine to make them drunk and senseless so as to give the Greeks an opportunity to escape unscathed. The buffoon consents and hopes to wait for the departure of all the women of the second batch also (daughters of swine) to the river. But he doubts whether the Indians would ever drink such a thing as wine, though as C says it is rare in India.

Meanwhile the king and his party assemble on the spot after taking their bath with a view to take up their respective shares as determined by casting the

dice (Pakte—pagade) marked with odd and even numbers, any odd number (Besa) being taken as a sign for winning the share. Accordingly the king asks the buffoon to cause the chiefs to cast the dice to determine their respective shares and tells the chiefs to go for their refreshment (Mellôgara). But the chiefs hurry on for their shares without casting the die and receive a rebuff from the buffoon. The king intervenes and remonstrates with them for their hurry to take up the share before it is duly allotted (Hoyyada mun) and asks them why they impatiently cringed for their shares, though they had hoped to win their shares by casting the dice, each declaring the amount of his due (Ponnenisi) and tells the buffoon, to cause each of the chiefs to cast the dice, regarding the odd number as a sign for success. Then the king's party ask the buffoon to go on with his work and the buffoon not understanding their speech insults them in Greek, by saying that they might receive a kick from Κοττος. Immediately the king throws the dice and seeing their fall with an odd number says "Ho bit—bildattu—fell", thereby claiming his share. But failing to understand what the king said, the buffoon asks C to explain it to him. C, however, tells the buffoon to quickly give them wine without caring to interpret the king's speech. And the buffoon asks him whether he was afraid to interpret it and proceeds to serve them wine, by exclaiming "Hail thou whose days prosper".

Being now interrupted from their proceeding to cast the dice and take up their shares the king and his party go to partake of the wine readily brought before them. The king tells his party that so far as wine is concerned there is no allotment of a fixed quantity and that therefore they may avail themselves of any quantity of wine, even by deception (môsade). But the buffoon who seems to have been somehow or other familiar with the word *môsa* says that he will be careful so as not to be deceived.

Immediately the buffoon serves the wine. But seeing its diluted appearance, C tells the buffoon to give them strong wine, while G. says to the buffoon to give them wine as a kind of ransom agreed upon. (Terake avam î and trâkavun teramâna).

Neither the king nor his party seem to have caught the meaning of what G. & H. said. But the buffoon who was in the conspiracy seems to have caught the significance of it and being disgusted with their careless talk, asked them to stop their talk, warning them of its danger. Still being perhaps sure of the effects of wine on the king and his party H. goes on saying that wine is the ransom. But G. however diverts the attention of the king by telling him to drink wine and prosper (bâl taguldapai) and the buffoon says that he is ready to give even the sour sediment of wine contained at the bottom of the vessel.

Though the king promised to release the Greek lady by taking ransom, he exhibits now, perhaps due to the effects of wine, his love to Charition by saying that a man, i.e., himself who desires to have her is at her disposal and asks whether she will like to prosper in his country after she has long left Oxyrhyncus. He appeals to Malpinâik and Sêo to make the lady return from the river. The king's speech here is incoherent, due to the drinking of wine and is obscure.

The king at last talks to himself thinking of the lady who is gone to the temple and asks her to divide at least the ransom though she has neither distributed the wine nor received the blessings of the chiefs by distributing the ransom and says that as he has failed to win her regard, she may leave him behind and depart, obtaining his free consent.

Then the Indians fully drunk begin to dance with their heads reeling. At this juncture the Greeks take to their legs and embark on their ship in the river.

91. A distinguished savant of the Mysore University interprets the Farce as follows.—

Two points are clear.—(1) The Greek party have crossed the Indian ocean and landed on the coast and they plan to rescue the lady. They had escaped being wrecked in a storm or more probably captured by pirates but they had some escapade. (2) They planned to make the Indian king and his followers drunk and then to carry away the lady.

Of the Greeks the four most prominent characters are the lady (A), her brother (C), the buffoon (B) and the captain of the ship (D). The lady and her brother know the country, the language, and manners of the people. Whether her brother had come in the vessel is not certain, but it is probable.



1. GATE WAY OF THE HILL FORT OF SIVAPPA NAIK 2. DARBAR HALL OF SIVAPPA NAIK.
3. WATCH TOWER ON THE HILL FORT. 4 5, 6, 7 AND 8. THE SEVEN PONDS OR DEVAGANGA NEAR NAGAR, SHIMOGA. 9. POND AT MAHANTU MATT. 10. STONE ELEPHANTS AT THE ENTRANCE OF THE POND AT MAHANTU MATT NEAR ANANTA-
PUR, SHIMOGA DISTRICT.

The scene opens with a visit of the captain of the vessel to the lady in front of the temple of the Moon-goddess. Before this the Greeks had probably seen the king and talked about the lady's release. But this is not certain. One batch of women armed with bows (and arrows) is coming in from the chase; the king and the Indian chiefs have already returned from the chase and gone to bathe in the river Psolichus and the lady and her brother are expecting them back.

The buffoon is seen by the party of women and excites their hostility. The lady saves him. These women evidently had not seen him before. The buffoon manages to send the party of women away to the Psolichus. The captain asks the lady to enter the temple and bring away one of the offerings (jewellery) to the goddess, but the lady condemns this as a sacrilege.

At this time another party of women arrive from the hunt; they are also sent away to the Psolichus for a bath.

Now the lady enters the temple to make ready for the escape; it being arranged that on the return of the king's party from the bath, the buffoon is to serve the wine neat and strong. "(Do you serve them ?)—" addressed to the buffoon.

It should be noted that from this point onward, i.e., all through the feasting and drinking the lady, keeps herself aloof in the temple, where she was a hand-maiden of the goddess. The lady enters the temple immediately after saying, "(they come, serve them the wine neat)".

Now appear the king and the Indian chiefs. The king's first utterance is "Brathis," and the Chiefs repeat "Brathis". If this is Kannada speech, (and the previous use of "Minei" "Aiarminthei" by the Indian women establishes this as highly probable), this "Brathis" may stand for "bêre âdisu" meaning cause each to play separately, i.e., "let each play" or as the lady's brother explained to the buffoon.—"let us draw lots for the shares." Thus after the chase and the bath in the river comes the dice-playing. But shares of what? The word 'pomenzi' seems to stand for 'pornenisi' (Having counted the gold) and in that case some gold was at stake. If this is correct, was it the usual stake? One suggestion is that it was ransom money for the lady and had been offered by the Greek party (or the lady's brother). In that case, we can see 'terage' in 'oupteraçauimi' and 'termana' [in trachountermana] both terage and teramana in Kannada standing for ransom. But the objection to this view is, that if they had brought gold for ransom, the Greek party would certainly refer to it in the conversation about the booty (the jewellery and other things the lady was asked to bring with her), but they are entirely silent both when they are plotting the escape and after the drinking scene when they are going aboard. A better interpretation would be to treat the wine itself as a sort of ransom playfully offered by the brother (it is he who says "give them a drink quick"). (H), evidently an Indian chief, says—"Tougoummi" which may stand for "Toyige avam i" give them (wine) as an addition for the sauce.

Then the passage will be constructed thus :—

G. Skalmakatabaptiragoumi : ("O son, come and give the wine," this is addressed to the buffoon).

H. Tougoummi : give (wine) as an addition for the sauce.

G. Eitobelle trachoupteraçauimi : (it is over,—now the white wine—give them wine as a ransom agreed upon).

(Here they fall upon the wine).

B. Ah! none of your disgusting ways. Stop! ah! what are you doing?

H. Trachountermana (wine is the ransom) : 'don't you see wine is a ransom.'

(Jokingly said or to induce the Greek to pour the wine).

It may be noted here that they used sauce and some dish along with the wine. The word Zabede may be taken for 'habbede' (a dish). There seems to be a reference to sauce in the word 'mellogarake'. The phrase 'Zopit' may be taken for 'hô bittu' it fell' (referring to the throw of dice).

The buffoon's words, 'Martha, marithouma, etc., may be only an imitation of the sound of the drum, as suggested by Mr. Bhaskaranda Saltore. The king's speech in Greek "A boundless barbaric dance I lead? O goddess moon." would seem to show that the king could speak Greek. But probably the king actually spoke in the Indian

language, and the speech as we have it is only a Greek rendering for the benefit of the audience at the Greek theatre. Various reasons may be urged in favour of this view. The king was addressing the Indian chiefs, who could not possibly follow this high-flown Greek verse; neither could the king himself be equal to this composition. The words 'barbaric' 'Selene' (for Goddess moon) 'Indian chiefs' would be explicable in a Greek rendering of the king's own native speech, but would be very inappropriate in the mouth of an Indian king addressing tribal chiefs under him. This is further confirmed by the fact that the buffoon immediately asks what do they all say again? (Here they must include the 'king and 'all') and the lady's brother who could follow Kanraḍa replies. —'He says darce' when 'he' must refer to the king. And this question and answer would be quite out of place, if the king had spoken in Greek.

It is after this when the king and the chiefs are heavy with drink, and the king is thrown down, that the lady's brother calls her out of the temple—good Charition, come out here.

And the lady is anxious to go aboard. "Come, brother, quickly," "is all ready"? And the brother answers. "Yes, all." "The boat is at anchor close by." There is no reference to the gold of the lady's ransom, just as there is none to any jewellery of the temple. If these had been there, or were being taken away, there would be bound to be a reference. The stage play for the purpose of the audience would make this necessary, evidently there as was no gold for ransom.

If the Greeks' gold had been counted or spread out before, it must have been collected before the departure of the Greeks. Nothing was done. There was a playful talk of the wine as a sort of ransom for the lady, that was all. It may be noted that the lady calls herself a hand-maiden of the goddess (evidently the moon goddess of the temple.) She had probably attached herself as a sort of vestal virgin and was in custody of the temple offerings and this might have been a sanctuary which protected her honour. She is very grateful to the goddess for this protection. She longs to see her father's face, and she is not only affectionate but honourable and pious. It is not clear whether the brother came with the party in the vessel, or had stayed on in the country after the lady's—capture. But the buffoon had come in the ship, and the captain must have somehow bungled and got into a scrape perhaps with pirates or when landing on the coast. And the buffoon calls him a bungler.

As regards the women's conversation beginning 'Kraunou' it is to be noticed that in first draft in Col. I :—

We have the Captain saying—rejoice with me, etc.,
the brother—"lalei ba.....referring to talking or prattling
perhaps of the buffoon,
ther z (an Indian)—leanda,
then—a line omitted, perhaps something said by the buffoon, pointing to,
'autas' 'these women'.
This must have been an insulting gesture (the buffoon calls the women later on, 'daughters of swine').

The women here wanted to shoot (this was acted on the stage).

Then comes 'alemmaka' probably said by Charition, meaning—"Not so, he is our man."

This first draft was replaced by the more elaborate passage in the text as we have it.

Now in this text—we have first the buffoon saying 'What huge bows they have?'

Here he must have pointed to the women (autas' as in the first draft) with some gesture.

One woman noticing this says—Kraunou, Does he call?

Another woman—Lalle-he caresses. (*i.e.*, she mistakes it for a caressing gesture.) Here 'lalle' in Kannada means 'caresses'. The only difficulty about this interpretation is that 'lalle' and "le, le" would then be Sanskrit-like Pāṇam (if it means drink).

Another woman—Laitaliana lalle- (*i.e.*, he caresses, by saying 'le', 'le').

Now the buffoon may have in addition to the gesture, with which he pointed to the women, actually used the Greek word 'lalei's or 'laleis' as the brother had used it the moment before, rebuking the prattling of the captain (as he rebukes the Captain in line 102 saying "laleis pali", dost thou talk or prattle again.)

And the Indian women mistook it for an insulting gesture, and for 'le, le' addressed to them. Then another woman says Kotakos (or Kouakos), etc.

Then the buffoon addresses the woman chaireite, hail.

And the women make as if to shoot or beat him ("laspattia").

Then the buffoon cries out to the lady for help.

And the lady says—alemakā, or alemmakā (as in the first draft) meaning—Not so, he is our man, i.e., no enemy, he means no harm.

(2) *The Svayambhu Purana and Fahien.*

92. The Svayambhupurāṇa is a Sthalapurāṇa in Sanskrit devoted to the description of the spread of Buddhism mixed with Śaivism in Nepāl. This work is now available complete in print. It appears to have been printed in Calcutta. As no title page is found even in the copy obtained direct from the Panjab Sanskrit Book Depot, Lahore, it cannot be said when and in what press it was printed. It is, however, stated in the colophon of the work that one Jagadguru Sagara got the transcription made in Samvat 919 (= A. D. 1798) for the peace of his departed daughter in heaven.

93. The Purāṇa contains eight chapters. In the first chapter Upagupta is represented as narrating to Aśōka, the story of the Buddha's journey to Dharmadhātu, Kālihrada, and other places, rivers and lakes in Nepāl. In the second chapter the appearance of the Svayambhulinga-chaitya-bhatṭāraka on the top of the Gōśringa-parvata and the merits realised from the worship of that linga are described. In the third chapter a number of Chinese pilgrims is said to have been coming to Nepāl with a view to worship the Svayambhu-linga not only during the reign of Parvatarāja and his preceptor Viśvabhū, but also at the time of Manjuśrī, a famous Buddhist teacher, and of King Dharmarāja. The fourth chapter narrates the story of Krakuchhanda and his pilgrimage with his disciples through various sacred places in Nepāl and also the arrival at Nepāl of a China King called Dharmakara at the time of Manjudēva known also as Manjuśrī. Dharmakara is also stated to have established himself as the King of Nepāl and to have been anointed by Manjudēva himself. The fifth chapter is devoted to the description of the merits secured from pilgrimage in Nepāl. In the sixth chapter a Chinese traveller called Prāhūṇaka and also Alpaprāhūṇaka or Young Prāhūṇaka, named also as Dharmasrī, is said to have arrived at Nepāl and resided with Manjudēva or Manjuśrī, a famous Brahmin Scholar well acquainted with Buddhist religion and philosophy. While coming to Nepāl with the desire of learning Indian arts, sciences, agriculture, and Buddhism, the traveller is said to have met Manjudēva when the latter was ploughing his field with a plough drawn by a lion and a tiger. When asked by the traveller where the Manjuśrī mountain with its god called also Manjuśrī was situated, the plougher is said to have replied that it was a part of the Himālayas and that it was very far and too much covered with snow to be approached at that time of the year. On taking him to his own house, Manjudēva, the plougher in company with his two wives called Varadā and Mōkshadā is said to have attended to his comforts and done his best to relieve him from the fatigue of his long journey. So sleepy seems to have been the traveller that night and late in the morning the next day that when he did not reply to their call in the morning the two wives of Manjuśrī are said to have regarded him as dead and said so to their husband. Manjudēva is said to have run there and succeeded after a hard struggle in arousing him. On being asked whence and why he came to Nepāl and whether the name of Manjudēva or Manjuśrī was known even in his remote native place the traveller replied that he came from China and that Manjudēva was not heard of in China but that he came to know of him as a distinguished scholar from the Saṅgha of Buddhist monks in the Vikrama Vihāra in Benares. His object in coming to Nepāl was to learn the Nāmasaṅgīta or the Buddhist songs in praise of the Buddha and the meaning of the Dvādaśākshara Mantra. He also wanted to collect books on the six śāstras, grammar, poetry, dictionaries, the Prajñāpāramitā, the Mahāyāna Sūtra, the Avadāna, and the Purāṇas. When talking with the Pandits assembled in the Vikrama Vihāra in Benares, he was told that after Krakuchhanda and Kanakamuni had passed to heaven, there was no one then except Manjuśrī of Nepāl who could explain the meaning of the twelve-syllabled mantra. Hence he took the trouble of coming to see him in Nepāl and requested Manjudēva to teach him the meaning. Manjuśrī taught him the Tantric cult and permitted him to go back to Benares. A few days after, Manjuśrī also went to Benares and saw the

traveller there for a second time before he left for China. The seventh chapter narrates the story of Prachandadêva, an ancient King of the Gangas. He is said to have renounced his kingdom in favour of Śaktidêva, his son and turned out a Buddhist Bhikshu under the name Śāntikara and Vajrâchârya in Nepâl.

94. In the eighth chapter we are told how Guṇakâmadêva, King of Nepâl, followed the advice of Śāntikara or Vajrâchârya and relieved the miseries of his people from a severe seven years' famine and how Narêṇradêva his son, followed the instructions of Vajrâchârya and ruled over Nepâl for the good of his subjects. The advice given by Vajrâchârya is set forth in the following Verses (PP. 440-441);—

na hi drumâh svabhôgârtham phalanti prithivîtale !
yô nyaduhkhâni vijnâya sîdhu bâhvaih prabôdhayêt
sa êva munisatvastho yatah parahitê ratah !
anyaduhkhêna yô duhkhi yô nyaharshêna harshitah !
sa êva jagatâm îsô naranûpadharô munih !

“Never do the trees on earth bear fruit for their own enjoyment. Whoever, coming to know the distress of others, awakens himself, is verily a sage, for he is bent on doing good to others. Whoever is distressed when others are distressed and pleased when others are pleased, is verily the lord of the world in human form.”

95. The principle of other-regarding seems to be the essence of Buddhism in as much as the Buddha himself is stated to have expressed. “Buddhō bhavêyam jagatō hitāya.”⁽¹⁾

“The awakened one will I be for the good of the world.”

96. From Fahien's accounts of his own travels it is learnt that Manjuśrî was a celebrated Brahman teacher in the Mahâyâna Vihâra at Pâtâlipura⁽²⁾. But in the Purâṇa he is said to have been the resident of Nepâl and to have been visited by Fahien in Nepâl. If the Purâṇa can be trusted, it may be presumed that Manjuśrî was well known to and was frequently visiting the Mahâyâna Vihâra at Pâtâliputra. As the traveller is made to say in the Purâṇa that he heard of Manjuśrî even at such a distant place as Benares, it follows that he was a reputed scholar in those days. It follows from this that the Chinese traveller called Prahûṇaka in this Purâṇa can be no other than Fahien. This is a rare instance of a Sanskrit work being devoted to the history or tradition of the arrival of a Chinese traveller in India and of the studies he made under a teacher of historical reputation. It may also be presumed that as Guṇakâmadêva and Narêṇradêva, his sons, mentioned in the Purâṇa are counted among the later descendants of the Śûrya Vamśi dynasty in Nepalese Chronicles, Dharmarâja who is described in the Purâṇa as having ruled over Nepâl prior to Guṇakâmadêva was an earlier King of the same dynasty and identical with Dharmadêva, father of Mânadêva mentioned in the Nepalese inscription No. 15 (I. A. Vol. IX, PP. 163-193). According to Nepalese inscription No. 1 (I. A. Vol. IX, P. 163) the date of Mânadêva is Samvat 386, Jyêshṭha Śukla 1 with the constellation, Rôhini.

97. This samvat is taken by Dr. Fleet and other scholars to refer to the Gupta Era, while Dr. Buhler attempted to identify it with the Vikrama Era of B. C. 56. It will presently be shown why it cannot be taken either as the Vikrama Era or as the Śaka Era. Nor can it be regarded as the Gupta Vallabhi Era of A. D. 319-320, as is done by Dr. Fleet, without the risk of being involved into chronological absurdities, as will be pointed out later on. Here taking the starting point of the Gupta Era at 200 A. D., the date of Mânadêva, son of Dharmadêva, would be Samvat 386—200+386—A. D. 586. From this, it follows that Dharmadêva, father of Mânadêva must necessarily have lived in the latter part of the six century A. D. It is known from Bendali's inscription from Nepâl (I.A. XIV, P. 97) that Śivadêva I, the father of the great-grand-father of Dharmadêva, was ruling over Nepâl in Samvat 318—A. D. 518 with Amśuvarman as his Sāmanta or feudal chief under him. This precludes the necessity of any prince being anointed as King of Nepâl for twenty or thirty years prior to A. D. 518 when Manjuśrî, the teacher of Fahien, could possibly have lived. Hence no reliance can be placed on the statement of the Svayambhupurâṇa that Dharmarâja was anointed by Manjuśrî as King of Nepâl. Even after A. D. 518, Dharmadêva could be the King of Nepâl only in name in as much as Amśuvarman, feudal chief under Śivadêva up to A. D. 518 was the declared Mahârâja of Nepâl according to Nepalese

(1) Vidyânanda's Âpta-parikshâ, P. 43.

(2) Buddhist Records of the Western World, Vol. I Introduction P. 56 and Travels of Fahien, P. 79.

inscriptions Nos. 1-7 (I. A. IX, PP. 163-193). He seems to have been succeeded by Mânadêva some time prior to Samvat 386—A. D. 586.

98. In the Nepalese inscriptions (1 to 15) there are two forms of Samvat mentioned, one in three figures and the other in two. The former is taken by Dr. Fleet to refer to the Gupta Era of A. D. 319-320 and the latter to the Harsha Era of A. D. 606-607. This interpretation not only fails to satisfy the astronomical condition mentioned in Mânadêva's inscription dated Samvat 386 but also launches us into chronological absurdities from which there can be no escape unless the theory of the starting point of the Gupta Era at 319-320 is rejected and that of A. D. 200-201 is preferred and adopted.

99. The astronomical condition mentioned in the inscription No. 1 of Mânadêva is that the moon stood in the constellation Rôhîṇî on the first lunar day of the bright half of the month Jyêshṭha of Samvat 386 the day of the inscription. According to Swamikannupillai's revised edition of Indian Ephemeris, Vol. I, Part II, the constellation of the first lunar day of the bright fortnight of the month of Jyêshṭha, A. D. 705 was Kṛittikâ but not Rôhîṇî.

100. Hence it follows that A. D. 705 is not the year intended by the publisher of the inscription. It has been pointed out in the Archaeological Report of Mysore for 1923-24 how the Brahmin, Chinese, and Ceylonese traditions regarding the age of the early Gupta Kings and their contemporaries can more satisfactorily be explained with the epoch of A. D. 200-201 as the starting point of the Gupta Era than with Dr. Fleet's proposed period of A. D. 319-320 with which none of the traditions agrees. Accordingly taking A. D. 200 as the starting point of the Gupta Era, the date of Mânadêva, son of Dharmadêva, expressed in terms of the Gupta Era will come to $386 + 200 =$ A. D. 586. Making use of Swamikannupillai's tables it may be verified whether the first lunar day of the bright half of the month of Jyêshṭha of A. D. 586 coincided with the constellation of Rôhîṇî. The problem can be worked as follows :—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 586.

—	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha new Moon Tithi (Table X)	4.	April 24	·19
	..	..	·98
Duration of the first Tithi	1	1	..
	5	25	·17
	..	..	·52
	5	25	·69

Sun's Anom.	Moon's Anom.
6·05	15·98
29·53	1·97
·98	·98
36·56 Days	18·93

Sun's Eqn. +·13; Moon's Eqn +·39.

Sum of Sun's and Moon's Equations = $·13 + 39 = ·52$

To find the Nakshatra on the day :—

Sun's Long. for 36 days 33·34

„ for 56 days 1·51

·55

Moon's Long. = Tithi $\times 12^\circ =$ 12·00

47·40°

This by Eye-table is the long. of Nakshatra Rôhîṇî.

101. Dr. Buhler took this Samvat 386 to be the Vikrama Samvat and reduced it to A. D. 330. But the first lunar day of the bright half of the month of Jyêshṭha coincided with Mṛigaśîra and not with Rôhîṇî as required by the inscription.

102. This problem can also be worked as follows :—

Required the ending moment of Jyêshṭha Śukla 1 of A. D. 330.

—	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha New Moon Tithi by Table X	2 ..	4 ..	·37 ·98
Duration of Tithi 1	+1 3 ..	.. 5 ..	.. ·35 +·46
	3	5	·81

Sun's Anom. 29·53 18·46 ·98	Moon's Anom. 1·97 15·22 ·98
48·97	18·17

Sun Eqn. +·10 Moons' Eqn +·36
Sum of Sun's and Moon's Eqns. = ·10 + ·36 = ·46.
To find the Nakshatra :—
Sun's long. for 48 days 45·16°
 1·16
 „ ·97 days ·95
Moon's long. for 1 Tithi 12·00
 —————
 59·27°

This by Eye-Table is the long. of Mrigaśira.

103. Nor can Mānadêva's samvat 386 be taken to be the Śaka Era though the first lunar day of the bright half of Jyêshṭha of Śaka 386 = equal to 386 + 78 = A.D. 464 coincided with the constellation Rôhîṇî.

This problem can also be worked out as follows :—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 464.

—	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha New Moon Tithi by Table X	4 ..	April 22 ..	·56 ·98
Duration of Tithi 1	5 5	23 23	·54 +·10 +·64

Sun's Anom. 5·97 29·53 ·98 ..	Moon's Anom. 10·43 1·97 ·98 ·13
36·48	13·51

Sun's Eqn. +·13. Moon's Eqn.—·03

Sum of Sun's and Moon's Eqns. $+ \cdot 13 - \cdot 03 = + \cdot 10$.

To find the Nakshatra :—

Suns' long. for 36 days	33·34
	1·51
„ for 48 day	·47
Moon's long. for 1 Tithi	12·00
	<hr/> 47·32°

This by Eye-Table is the long. of Rôhîṇi.

104. Though the first lunar day of Jyêshṭha Śukla of Śaka 386 = A. D. 464 coincided with Rôhîṇi, the Samvat 386 of Mânadêva cannot be taken to be a Śaka date since Śivadêva, one of the Kings of Nepâl of the same period is found to have made use of the Gupta Era in dating his inscriptions and not at all the Śaka era. As the use of different eras at the same time without specifications leads to confusion no kings can be expected to mislead their subjects by using different eras in the same locality and at the same period. It follows therefore that if Śivadêva, king of Nepâl and feudal lord of Amśuvarman is found to have made use of the Gupta Era in his inscription dated Samvat 318 (I. A. XIV, PP. 97-98) the other kings of the same dynasty must necessarily have used the same era in their inscriptions. That Śivadeva I used the Gupta Era is clearly borne out by the fact that Amśuvarman, his vassal, died a few years before A. D. 640 when Hieun Tsiang was in India. For, speaking of Amśuvarman, he says :—

“Lately there was a king called Amśuvarman (Anahufa-mo), who was distinguished for his learning and ingenuity. He himself had composed a work on sounds (Śabda-vidyâ) ; he esteemed learning and respected virtue and his reputation was spread everywhere¹⁾.”

105. From the expression that lately there was a king called Amśuvarman it is quite clear that Amśuvarman of Nepâl had died a few years before Hieun Tsiang was in India about A. D. 640. The record in which Amśuvarman is referred to as still alive for the last time is Vibhuvarman's dated inscription, No. 8 among the inscriptions from Nepâl, collected and published in I. A. Vol. IX, PP. 163, 194, by Pandit Bhagavanlal Indrajî and Dr. G. Buhler. The date mentioned in this inscription is Samvat 45. This date like other dates recorded in inscriptions from Nepal, Nos. 6, 7, 9, 11, 12, 13, 14, and 15 has been referred to by Dr. Fleet and other scholars to Harshavardhan Era A. D. 606-607. As will be presently shown, it is rather Amśuvarman's own era, started from Gupta samvat 318 or 319, when Śivadêva, his paramount sovereign died, and Amśuvarman renounced his subordinate position of Sâmantâ and assumed the title of Mahârâjâ. Now Gupta samvat 318 is equal to A. D. $318 + 200 = 518$. Accordingly Amśuvarman's last date would be A. D. $519 + 45$, the number of years of his own reign as Mahârâja of Nepâl, that is, A. D. 564. If, however, the starting point of the Gupta era were taken to be A. D. 319-320 and also the series of dates from 34 to 153 mentioned in Nepalese inscriptions Nos. 6-15 (I. A. IX 163-194), as assumed by Dr. Fleet and other scholars, we should be launched into chronological absurdities. To point out the absurdities, it is necessary to know the series of successive kings of the Sûryavamśi dynasty of Nepâl referred to in the inscriptions No. 1 to 15 and also in the Nepalese chronicles.

106. First comes Sivavarman, 16th among the kings of the Sûryavamśi dynasty, as enumerated in the chronicles (I. A. XIII, P. 412). He can be no other than Śivadêva mentioned along with Amśuvarman in Bendall's inscription from Nepâl, dated Samvat 318 (I. A. XIV, P. 97). According to the chronicle his son was Rudradêva, of whom no inscription has been so far found. His son was Vṛishadêva who was succeeded by his son Śankaradêva. His son was Dharmadêva who is presumed here to be the same as the Dharmarâja of the Svayambhupurâṇa. His son was Mânadêva of whom there are two inscriptions No. 1 and 2, dated Samvat 386 and 413 respectively. His son was Mahidêva who was succeeded by Vasantasêna, his son, as stated in inscription No. 3, dated Samvat 435. His son was Udayadêva who was succeeded by Narêndradêva. His son was Śivadêva II who, according to the Nepalese inscription No. 15 married Vatsadêvi, grand-daughter of Âdityasêna or Âdityagupta. His son was Jayadêva who married Râjyamati, the daughter of Harshavardhana of Kanuj, A. D. 606-642. In Nos. 6, 7 and 8 of Bhagavanlal Indrajî's inscriptions from Nepâl (I. A. IX. PP. 163-193) the dates given to Amśuvarman are Samvat 34, 39 and 45 ; in Nos. 12 and 13

(1) Beal's Buddhist Records, Vol. II, P. 81.

Sivadêva II was given Samvat 143 and 145 ; and in No. 15 Jayadêva was given Samvat 153. These facts can be put together with dates as interpreted here and also as interpreted by Dr. Fleet side by side in a tabular form as follows :—

Name of the King	Samvat	New interpretation	Dr. Fleet's interpretation
1. Śivadêva	G. S. 318	A. D. 518	A. D. 637
Amśuvarman, Usurper ..	G. S. 318 or 319	A. D. 518 or 519	....
Death of Amśuvarman ..	45	518+45=563	A. D. 606+45=651
2. Rudradêva .. .. .	....	....	....
3. Vṛishadêva .. .. .	....	....	....
4. Śankaradêva .. .. .	....	....	....
5. Dharmadêva .. .. .	....	....	....
6. Mānadêva.. .. .	G. S. 386	A. D. 586	A. D. 705
Do	G. S. 413	A. D. 613	A. D. 732
7. Mahidêva .. .. .	....	....	....
8. Vasantasêna	G. S. 435	A. D. 635	A. D. 754
9. Udayadêva .. .. .	....	....	....
10. Narêndradêva .. .. .	....	....	....
11. Śivadêva II	Amśuvarman Era 143	= A. D. 662	Harsha Era 143 = A. D. 747
Do	145=	A. D. 664	Harsha Era 145 = A. D. 749
12. Jayadêva	Amśuvarman Era 153	= A. D. 671	Harsha Era 153 = 759 A. D.

107. Glancing at the dates of Vasantasêna and his great-grandson Śivadêva II as arrived at by Dr. Fleet, one can easily perceive how Vasantasêna is according to Dr. Fleet's theory of the Gupta Era made later by five years than Śivadêva II, his great-grandson. It is also easy to perceive how it is impossible for Jayadêva living in A. D. 759 according to the date assigned to him by Dr. Fleet to marry Harshavardhana's own daughter 117 years after Harsha's death. If however, the starting point of the Gupta Era is taken to be A. D. 200, no such unsurmountable difficulties are met with. Nor can Hieun Tsiang be liable to the charge of recording heresy when in his account of his own travels he spoke of Amśuvarman as being no longer alive. Being a powerful Sāmanta or feudal chieftain about thirty years old under Śivadêva I, in G. S. 318, as stated in Bendall's inscription (I. A. XIV, P. 97), Amśuvarman might be presumed to have ousted the legal heirs, Rudradêva, Vṛishadêva, Śankaradêva and Dharmadêva, and himself virtually ruled over Nepāl for 45 years after the death of Śivadêva I in G. S. 318 or 319.

108. The Samvat 318 of Śivadêva's inscription cannot be referred to either the Vikrama Era of 56 B. C. or the Śaka Era of A. D. 78, in as much as in either case the interval between Amśuvarman, the usurper of Śivadêva's throne, and Hiuen Tsiang would be so long as 378 and 244 years respectively. If the interval were so long as this, Hieun Tsiang would not have spoken of Amśuvarman as a recent king by using the word "lately." Also if it were referred to the Gupta Era of A. D. 319-320, then Amśuvarman would have to be alive even so late as A. D. 682 or A. D. 651, according as the last Samvat 45 of Amśuvarman's inscription No. 8 (I. A. IX, PP. 163-193) is taken to refer to Amśuvarman's own regnal years commencing from A. D. 637 or to Harsha's Era of A. D. 606. In such a case as this, Hiuen Tsiang could not speak of him as a past king by using the word "lately." But if the Gupta Era is taken to have been started at A. D. 200, there will be no such incongruities. Nor is the incongruity of Vasantasêna being later than his great-grandson Śivadêva-II faced in this theory. Nor does the difficulty of Jayadêva being a hundred years later than Harshavardhana, his father-in-law, crop up, if the starting point of the Gupta Era is taken to be at 200 A. D.

109. Speaking of a Karnāṭa dynasty in Nepāl, the Nepalese Chronicle states that a Karnāṭa King called Nanyadêva conquered the whole country in Śrāvana Sudi 7 of Nepāl Samvat 9 or Śaka Samvat 811, i.e., 889 A. D. He is said to have ruled at Bhatgam and succeeded by his son Gangadêva who was followed by Narasimhadêva, his son. Referring to the Ganga Kings of ancient Mysore, we meet with a Ganga King Nanniyadêva called also Bhūtuga. The similarity of Nanyadêva with Nanniyadêva and of Bhūtuga-grāma with Bhatgama in sound is very striking. Apart from this

striking similarity in the names of Nanyadêva of Nêpâl and Nanniya Ganga of Mysore (A. D. 938-953) and the mention of the words Karnâta and Ganga, in the Nepalese chronicles, there is no other reliable evidence to say that the old Ganga Kings ruled over Nêpâl.

(3). *The Katantra grammar and its date.*

110. Like Pânini's Grammar, the Kâtantra Grammar is in the form of aphorisms. But unlike Pânini's it is not however based upon Pratyâhâra system in which the combination of the first and the last letters of a group of letters is taken to indicate all the letters of the group except the last. In this grammar the Pratyâhâra system is entirely avoided and each letter is separately mentioned, in connection with the changes it has to undergo in euphonic changes of vowels, declension of nouns, conjugation of verbs and other grammatical changes. While Pânini brings a number of forms under a general rule with some exceptions here and there, the author of Kâtantra lays down particular rules for particular forms with a view to make his grammar far more easily understandable than Pânini's.

111. Regarding the epoch of the author and the circumstances that led him to write the Kâtantra, the following story is told in the Kathâsaritsâgara :—

While bathing in a tank with his wives, Śâtavâhana, one of the Āndhrabhṛitya Kings amused himself by flinging water with his hands over one of his wives, when she said " Mōdakaih sincha." "do not fling water over," he took her to mean "fling sweet-meats over me" and did so accordingly. The queen burst out laughing and remarked that he was quite ignorant of Sanskrit grammar. The king was grieved and was quite eager to learn grammar. Then Śarvavarman who is said to have been one of his ministers undertook the task of teaching Sanskrit grammar to the king and make him an expert in it in the course of six months. Accordingly he composed this new grammar which the followers of Pânini of his time appear to have scorned and called Kâtantra, a contemptible treatise when compared with Pânini's work.

112. Among the number of commentaries written upon this, only two are now available in print. One is called Rûpamâla, or garland of forms written by Bhâvasêna Traividya, a Jaina Scholar. Another is called Vṛitti made by Durgasimha who also appears to have been a Jaina Scholar.

113. Though nowhere in the Sûtra texts of the Kâtantra the author's name is mentioned, both the Commentators have attributed the work to Śarvavarman. Bhavasêna mentions the name of Śarvavarman as the author of the work in three places :— While commenting on the aphorism " chamse " (78) he quotes two verses in the first of which an objection is raised that the aphorism made by Śarvavarman is useless and in the second of which the objection is removed.

114. Again while explaining the formation of the words *Yushmabhyam* and *Asmabhyam*, the commentator quotes a verse in which the elision of a letter at the beginning, middle, or end of suffixes is spoken of as a peculiar feature Śarvavarman's system.

115. Again in support of the name Chatushka given by him to the four divisions (1) euphonic combination, (2) declension of nouns, (3) compounding of words and (4) Taddhita suffixes he quotes a verse in which it is stated that Śarvavarman gave the name Chatushka to the four divisions of grammar.


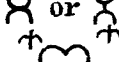


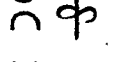
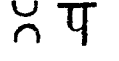
116. Likewise Durgasimha states in the introductory verse of his Vṛitti that he is going to explain the Kâtantra notes of Śarvavarman.

117. Thus both Bhavasêna Traividya and Durgasimha confirm the statement made in the Kathâsaritsâgara that the Kâtantra is the work of Śarvavarman. As the story of the Kathâsaritsâgara makes Śarvavarman, the minister of Śâtavâhana, it follows that the author lived during the Āndhra period. As no name of the particular king of the Śâtavâhana dynasty is mentioned in the story no definite date can however be ascertained from it. It is probable that the work was written during the close of the Āndhras in the third century A. D. This is corroborated by the form given to the Jihvâmûliya and Upadhmâniya letters in the work.

The Jihvâmûliya or Visarga sound before Ka is said in the Rûpamâla to resemble the weapon called Vajra, the thunder-bolt of Indra, and the Upadhmâniya, the frontal globes on the forehead of an elephant. That these two letters had the forms of the above description from A. D. 250 to 500 is borne out by inscriptions. Subsequent to the

7th century A. D. they were changed and given the form in which they are even now written. There is reason to believe that even the Visarga sound was written about the beginning of the Christian Era in the form of two circular dots put side by side but not one below the other as it is written now. The Visarga appears to have taken the latter form so far back as the third century A. D. Both Bhavasêna and Durgasimha quote in their respective commentaries on the Kâtantra a verse in which the form of the Visarga letter is described as follows :—

“ The Visarga resembles the horns of a young bull or the breast nipples of a young maiden or the eyes of a black cobra.” From this verse it is clear that the Visarga was once written in the form of two circular dots drawn side by side. The Jihvâmûliya and Upadhmânîya being of the same class as the Visarga, the same circular dots appear to have been slightly modified to represent them. The circular dots were halved and written concavo-concave to represent the Jihvâmûliya while the Upadhmânîya was represented by the same semicircular dots written convexedly side by side, as shown below :—

Earlier form of Visarga.....		=	hka
“ “ of Jihvâmûliya.....		=	hpa.
“ “ of Upadhmânîya.....		=	
Modern form of Visarga from A. D. 200 } onwards.		=	
Modern form of Jihvâmûliya from A. D. } 600 onwards.		=	
Modern form of Upadhmânîya from } A. D. 600 onwards.		=	

118. It is to be noted that the letters K. and P. following the Jihvâmûliya and Upadhmânîya sounds are now written after the semicircular dots side by side. But during the second, third and fourth centuries, the K. and P. letters were written below the Jihvâmûliya and Upadhmânîya letters.

119. From this it follows that Śarvavarma wrote his Kâtantra about the 2nd or third century A. D. when princes of Śātavāhana dynasty were still ruling in Ujjayini and that Bhavasêna and Durgasimha wrote their commentaries not later than the 8th century A. D. when the forms of Visarga, Jihvâmûliya and Upadhmânîya were modified and given the form they have preserved even now. Had the Commentators been familiar with the modern forms of those letters, they would not at all have quoted the verses in which a different shape is given to those letters.

(4) *An Interesting Correspondence between two Anonymous Sanskrit Pandits on the Question of Caste.*

120. Drāvidāchārapramāṇasangraha is the title of a Sanskrit manuscript (No. 2380) consisting of 57 palm leaves. From its concluding portion it appears to have been addressed to an anonymous Sanskrit Pandit whose views on certain Vaishṇavite customs and especially on caste were quite contrary to those of the anonymous writer. All that the author says in this long letter is that he was a disciple of Āttān Tiruvenkaṭāchāryasvāmin and that he was in the habit of communicating with the spirit of his dead teacher and of clearing his doubts on doubtful points. According to “ Sampradāya Akārādi ” published by the “ Śrīvaishṇava grantha mudrāpakasabhā ” Madras, Āttān Tiruvenkaṭāchārya is said to have been a contemporary of the celebrated Tātāchārya of Kānchi, a distinguished Mīmāṃsa scholar, who is said to have debated with Appayadīkshita in the court of Krishṇarāya, the King of Vijayanagar, during the first decade of the sixteenth century.

121. The other questions besides caste discussed in this letter are (1) the right of Vaishṇavite widows to keep the hair on the head without shaving ; (2) The study of the Tamil Prabandhas instead of the Vedas ; (3) stigmatization and other four Sam-skāras ; (4) the abandonment of the Vedic daily sacrifice called Vaiśvadēva ; (5) the abandonment of the sixteen Vedic sacramental customs such as Garbhādhāna, Sīmantōnnayana and others ; (6) the obligation of fasting on the Ēkādaśī or eleventh lunar day, in each fortnight of the lunar month ; (7) the performance of Ēkādaśī Śrāddha on the next day ; and (8) the offering of cooked food to Viṣṇu instead of feeding Brāhmins on the anniversary days of the death of parents and other near relatives.

His views on caste, of which a translation is given below, are not only quite rational but also based on ancient authorities quoted in the letter itself.

122. The Śrī Vachanabhūṣaṇa referred to in the body of the letter is a religious work written in Tamil by Pillai Lōkâchârya, contemporary of the celebrated Vêdântadêśîkar (A. D. 1270-1371). The Âchâryahridaya is a commentary in Tamil on the above work by Alâhiya Maṇavâla Perumîl Nainâr, brother of Pillai Lōkâchârya. Besides this commentary there is also another commentary in Tamil on the Śrī Vachanabhūṣaṇa by Maṇavâla Mahâmuni also called Ramyajîmîtri who is said to have lived about 120 years later than Pillai Lōkâchârya. All these writers are unanimous in denying caste distinctions among true Vaishṇavites. In support of this view the following two verses are quoted from the Mahâbhârata (?):—

- (i) Na Śûdrâ bhagavad-bhaktâ Viprâ bhâgavatâs smṛitih !
Sarvavarnêshu tē Śûdrâ yē hyabhakti Janârdane ||
- (ii) Bhaktir ashta-vidhâ hyêshâ yasmin Mlêchchhêpi tishṭhati !
Tasmai dâyam tatô grâhyam sa cha pûjyo yathâhyaham ||

“The true devotees of the Lord are not at all Śûdras. The true devotees of the Lord are said to be Brâhmans. In all castes they are verily the Śûdras who are not devoted to Janârdana, the destroyer of men.” (i)

“To him, in whom, be he even a Mlêchchha, a low born, are found to exist the eight kinds of devotion to the Lord may be given anything and everything and from him may be received anything and everything without caste scruples, for he is as worthy of worship as Myself (Vishṇu) (ii).”

123. The Tenkalais and Vâḍahalais, the two well-known schools of Vaishṇavites frequently at loggerheads with each other, differ in interpreting the two verses. The former headed by Pillai Lōkâchârya take the verses literally and thereby deny all caste distinctions among the Vaishṇavites. They go to the length of saying that it is no sin to intermarry and interdine with a true Vaishṇavite, however low his birth might be. On the other hand the Vâḍahalais headed by the Vêdântadêśîka say that all that is meant in the verses is mere respect to true Vaishṇavites and no unrestricted social intercourse without caste distinctions. This is clearly stated by Dêśîka in his Rahasyatrayasâra (P. 33). Both the schools quote from Râmanujâchârya's Śrîbhâshya in support of their respective conclusions. In his commentary on II 2, 37 of the Bâdarâyana Sûtra, Râmânuja quotes a verse from Saivite works to the effect “that in virtue of mere initiation into Saivism a man becomes a Brâhman” and denies its authority on the ground that Saivite works do not deserve of being regarded as revealed texts. From this the Tenkalais infer that though Brâhmanhood is denied to the low born Saivite, the same is not denied to the Vaishṇavite. The Vâḍahalais on the other hand deny Brâhmanhood both to the Saivite and Vaishṇavite converts and regard the Saivite works as unauthoritative.—

124. Diving deep into the spirit of the verses quoted in support of the elevation of both Saivite and Vaishṇavite converts to Brâhmanhood, it may be asserted that prior to the fourteenth century when Vêdântadêśîka upheld the sanctity of Brâhmanism both the Saivites and Vaishṇavites were freely admitting all converts into Brâhman caste and that in neither Saivism nor in Vaishṇavism there were any caste distinctions.

125. The following is the translation of the anonymous Sanskrit letter on Caste :—

WHAT IS CASTE ?

126. Who is a Brâhman ? Is Brâhmanhood a characteristic of the Soul, or of the body, or of a Genus or of Knowledge, or of Virtue, or of deeds ?

Brâhmanhood is not a characteristic of the Soul, in as much as the soul resided in its own form in a number of various forms of bodies that perished and will reside in an equally great number of bodies to come ; for the soul does not differ in its form, no matter how the body changes. If, however, it is maintained that it is a characteristic of the soul, then all will be deserving of Brâhmanhood.

Nor is it a characteristic of the body, for there is no difference in the physical constitution of men, no matter whether they are Brâhmans or Chândâlas ; and all bodies irrespective of castes are liable to growth, old age and decay. There is no rule that a Brâhman lives a hundred years, a Kshatriya, fifty, a Vaiṣya, 25, and a

Śūdra half of it. Nor is there the rule that a Brāhman is white, a Kshatriya red, a Vaiśya yellow, and a Śūdra black. All colours appear in each caste. If the body were called Brāhman, then a father burning the body of his dead son would be guilty of Brāhminicide. Hence Brāhmanhood is not a characteristic of the body.

Nor is it a genus, for according to tradition one genus of animals has given birth to animals of different genus; for Rishyaśringa is said to have been born of a deer; Kaśhika from grass; Jāmbava from Jambuka (jackal); Vālmiki from an ant-hill; Vyāsa from a girl of fisherman tribe; Gautama from a hare; Vasishṭha from Ūrvasi and Agastya from a pot. Hence it is not a characteristic of birth.

Nor can knowledge be said to be criterion of Brāhman caste, for Kshatriyas noted for their knowledge of reality existed and exist even now. Hence knowledge is not a criterion of Brāhman caste.

Nor is virtue a characteristic of Brāhman caste, for even Kshatriyas famous for their virtuous life existed in numbers and even now exist. Hence virtue is no criterion of Brāhman caste.

Nor are past actions a characteristic of Brāhman caste, for past actions such as *prārabdha*⁽¹⁾, *samchita*⁽²⁾ and *āgāmi* are⁽³⁾ common to all castes and people driven by past karma do work. Hence past actions are no criterion of caste.

127. Then what is that which confers Brāhmanhood on a Brāhman? The answer is this :—

He who has realised the true nature of Ātman and who believes that there is only one Ātman without a second, devoid of caste, colour, and quality, and free from six ūrmis⁽⁴⁾ and six bhāvas⁽⁵⁾ and that it is of the nature of Satya, Jnāna and Ānanda, possessed of no differentiation, residing as a guide (Antarvāmin) in all creatures, complete in itself, not recognisable as an external entity and clearly experienced and free from all the blemishes due to desire, hatred and other passions, possessed of control over internal and external senses. He who is of such a good nature deserves to be called a Brāhman.

“ Long live for a hundred years my teacher who is respected by all ascetics and who is free from doubts in what he has learnt and whom all opponents fear. ”

128. Just as there is some distinct ethnic feature among beasts, birds, trees and stones to distinguish one from the other, so there is no distinct characteristic among castes to distinguish one from the other. Yet there is a religious class or sect called Śrīvaishṇava described in religious works though not easily recognised by man.

The meaning of the verse is as follows :—

Being familiar with features peculiar to every species of beasts such as elephants, pigs, tigers, jackals and the like, one can easily distinguish one species from another by merely looking at them. Similar is the case with birds such as parrots, peacocks, cocks, and the like. So it is with trees such as mangoes, nimṃ trees and the like. Likewise is the case with stones such as crystals, rubies, quartzes and the like. But there is no such distinct feature possessed of by Brāhmans to distinguish them from non-Brāhman men. It is only human feature that is visible as common to all men. Yet owing to the observance of religious customs, such as learning the *mantras* and *Tantras* prevalent among the Śrīvaishṇavas man may acquire some special features of distinction and call himself a Śrīvaishṇava. Thus when once a man becomes a Veishṇava, there will be left in him no trace of Brāhman and other caste distinctions. If he still persists in calling himself a Brāhman, Kshatriya, Vaiśya or Śūdra, it is certain that he has not understood what a Vaishṇava is and ought to be. He has remained only a vulgar man. This is the view of Vaishṇava teachers. There are also texts in support of this view.

“ We are the servants of Viṣṇu, and you (O! Brāhmans,) are all the observers of caste customs. Hence there can be no social intercourse between us, the servants of Viṣṇu and you, the Brāhmans. Even a dog-cooker whose sins of caste (*durjāti-kilbiṣa*) are all destroyed by the fire of devotion to Viṣṇu, deserves to be respected by the learned, but not so a man learned in the Vedas.”

(1) Past actions whose result is the body.

(2) Past actions that remain accumulated.

(3) Past actions whose result is about to come.

(4) Grief, delusion, old age, death, hunger and thirst.

(5) Desire, anger, greed, delusion, pride and envy.

The word “durjāti” in the above verse means the four castes and the mixed castes also.

Again. —

“He who looks upon the images of Vishṇu as stones, on teachers as men, and on Vaiṣṇavites as some castes does not deserve the title of a learned and wise man. Nor can an Ēkānti, a staunch devotee of Vishṇu be regarded as being related to a village or a family and the like. He who is a true devotee of Vishṇu shall be called Vishṇu himself for Vishṇu pervades his whole. Those who worship Vishṇu are all verily called Brāhmanas. Likewise the devotees of Rudra are regarded as Rudras. Whoever is branded with red hot seals of Vishṇu’s conch and disc will be free from all sins like a Brahman with his sacred string. A fuel when kindled with fire cannot be called a tree. So a man consecrated as a Vaiṣṇavite cannot retain his former caste. A base metal alloyed with a superior one will lose its former character. So a man consecrated as a Vaiṣṇavite will lose all caste distinctions. “Having set aside myself and Bhīṣma and other leaders, you, O, Śauri, were pleased to dine in the house of a Śūdra (Vidura). How is this? What is the use of this caste to a wise man like you, O! the best of the, Kurus? And look at these respectable men, and tell me whether Vālmiki, Vyāsa, Agastya, Viśvāmitra, Rishyaśringa, and Vasishṭha have not in virtue of their penance and wisdom become celestials.”

He who is a Vaiṣṇavite is the best among the Vipras (Brāhmanas), the best among the sages and the best among the learned. Verily a Brāhman is he who knows Brahman.

I am not a Vipra, nor a King, neither a Vaiśya, nor a Śūdra, nor a student learning the Vēdas, nor a house-holder, nor a forest dweller; but I am the servant of the servant of the servant serving Vishṇu, in whom is vested the power of creation, preservation, destruction of the world. We, the Vaiṣṇavites, bear the marks of the five weapons of Vishṇu; we have observed the five consecrations; we know the five kinds of secrets; and we take our stand on the fifth means of liberation. The Vaiṣṇavites from a fifth Caste, a fifth religious order, and they are devoted to the lord in all the five divisions of the day.”

129. Thus there are texts without number in support of the view herein set forth. This is the view of the celebrated teacher known as Śrīvachanabhūṣanāchārya. This is the view proclaimed by Tiruvenkaṭarāmānujāchārya, a great Sannyāsin, well-versed in all the Śāstras, a specialist in the traditional learning handed down from teacher to student from time immemorial. This view has been taught to me in my dream by the same teacher. For want of space, I cannot enlarge upon it here.

130. Taking into consideration the views expressed here on caste distinctions, a certain scholar introduced two alternatives namely whether castes are on the whole denied or whether defects due to caste are denied and then adversely criticised our views on caste system. His critical remarks do not hold good.

131. For we do not say that there is no caste observed anywhere in the world. What we however deny is caste distinction among the Vaiṣṇavites, for Vaiṣṇavism is acquired by man through Vaiṣṇavite consecration just as a Vipra acquires Brāhmanhood by being invested with a sacred string, as stated in the verse:—

“Like a Vipra acquiring Brāhmanhood with the sacred string, he who goes through Vaiṣṇavite consecration acquires Vaiṣṇavism.” The acquisition of Vaiṣṇavahood is accompanied by the abandonment of vulgar caste. It is a cause of pleasure, and not of sorrow. Just as a man though Śūdra by birth, becomes through consecration and rites a Brāhman and loses his Śūdra nature, so a Vaiṣṇavite also, loses his vulgar state and acquires through consecration Vaiṣṇavahood. This is a pleasure; for vulgar and refined states cannot remain together in the same place like light and darkness. Such caste distinctions as are prevalent among men do not apply to Vaiṣṇavites.”

As to the verse quoted by the Scholar namely:—

“Just as certain features peculiar to every species among beasts, birds and the like indicate different genera, so certain signs are also there indicative of caste distinctions,” we say it does not hold good. For wearing hair on the head in a particular form, sacred string and the like is also seen among potters and goldsmiths. Hence such signs are not exclusively caste indications; nor are those signs seen among the Sannyāsins of the Smārta and Mādhva sects indicating their Brāhman Caste.

Nor can it be said that certain peculiarities together with these signs are indicative of caste, for no such peculiarities are usually seen anywhere. Hence signs are no indications of caste.

Nor are conventional customs, enjoyed in Śāstra texts, indicative of castes, since such conventional customs are found outside castes.

Again just as caste distinctions are taken to pertain to the soul, though in reality they are of the body, so Vaishṇavism, though a characteristic of the Soul, is taken to pertain to the soul combined with the body. This is the view preached in all the Śāstras. The use of Jāti (Caste) in this sense is acceptable to my teacher also.

As to the statement made by the Scholar that Vaishṇavism does not exclude caste and that Varamuni has distinctly stated so in his commentaries, we say that view is wrong ; for nothing is lost by giving up caste after embracing Vaishṇavism.

132. Again Varna (Caste) is taken in two senses. One is that it denotes an ethnic feature which distinguishes one species from another ; for example fish, crocodile, dwarf, a tamarind tree, the mountain Venkaṭāchala and the like. The other sense is that it denotes observance of certain rites and customs. It is in the latter sense that the word varṇa is usually used by scholars.

133. Accordingly when Vaishṇavism is embraced a new life is begun at the expense of previous caste life. Hence with Vaishṇavism there can be no caste distinctions. As to the statement made by the critic that Brāhman caste is never contemptuously treated, we say that it is certainly treated so in the words 'dagdhadurjātikilbisha.' 'he whose sins of caste are destroyed by his fire of devotion to Viṣṇu.' Even if it is held that there is no implication of contempt here, we may say that the verse implies neither comparative superiority to Brāhman caste.

Again from the verses quoted above it is clear that Vaishṇavahood is acquired after abandoning all vulgar caste distinctions ; still it is surprising that the critic should persist in refusing to accept that view. Has the critic forgotten the truism that reasonable advice should be listened to whether it is of a parrot or of child ?

134. It is however, necessary that in the interests of truth one should without prejudice consider facts with no leaning on this or that side. Otherwise it would be impossible to ascertain truth. The letter I sent to the Scholar was not with the intention of displaying my learning or pedantry. My aim in sending the letter to the Scholar was to reveal what in dream I learnt from the Jīyarsvāmi. Hence the Scholar will do well in considering the facts and thereby to please himself with the original idea of the letter.

135. Again the scholar has been pleased to say that Brāhman caste is a special genus included in the comprehensive genus of mankind. This is not right. If Brāhman caste be a special genus, it would be necessary for the scholar to point out the distinct ethnic feature of that genus ; for it is a rule that which is a special genus, should have some distinct ethnic feature. But such natural distinctions are not seen among the several castes. Hence it follows that the four Varnas (Castes) together with the mixed castes form one only one genus, i.e., man. If Brahman caste be a special genus it should have some special natural trait to distinguish it from the rest of mankind. The elephant, the boar, the tiger, the jackal and the like form one animal species and each separately has a special natural trait distinct from the rest of the animal group.

But among the four castes there are found no such distinct features. There is no special trait possessed by Brāhman caste to distinguish it from the Kshatriya or Vaiśya or Śūdra, or a potter, or a goldsmith, a barber, and other castes. This is intelligible even to a child.

136. As to the statement made by the scholar that there is no rule that a genus should have a distinct trait of its own for the reason that what is called the soul forms a genus and that notwithstanding the absence of distinct traits of its own, we say it is wrong, for a concrete object should as a rule have a special distinct trait of its own genus. There is no such rule with regard to things that have no form.

137. As to the assertion that no man born of a Vipra family can pass for a Śūdra and that Viprahood is inherited, we say it is against the statement made in the Śāstra texts " that a man is a Śūdra by birth but that he becomes a twice-born with consecrational rites." If Brāhmanhood or second birth is hereditary, then all the ceremonies and rites performed to confer on the person the conventional second birth would

be useless and all the Śāstra texts enjoining the rites would also be useless. Accordingly it must be acknowledged that just as in virtue of the rites performed, a man loses his Śūdra trait and acquires his second birth, so a Vaiṣṇavite loses his vulgar caste and acquires Vaiṣṇavite merit by being initiated into Vaiṣṇavism.

138. Again if Brāhmanhood be regarded as inherited, then Viśvāmītra could not have lost his Kṣatriya trait and acquired Brāhmanhood. But he is stated to have acquired Brāhmanhood. Nor again could Triśanku have acquired Chanḍālhood in the same life. Nor could Brāhmanhood be conferred on Vītahavya, a Kṣatriya, on whom Brahmanhood is said to have been conferred by Bharadvāja when that king fled to the sage's hermitage driven by Paraśurāma.

139. Also there is no textual authority to say that the Caste in which a man was born would not disappear after his conversion to Vaiṣṇavism. There are on the other hand express statements already quoted :—that with conversion to Vaiṣṇavism one would get rid of his former sins and enter into a new family.

140. Again there are no visible characteristics indicating Brāhman or Śūdra and other castes. They are only known through Śāstras. The same Śāstra declares that just as a man becomes a Vipra when invested with sacred string, so a man becomes Vaiṣṇavite twice-born when converted to Vaiṣṇavism. Hence it follows that when a man acquires relation to God, his vulgar caste disappears. Hence the Scholar will do well to shut his mouth and accept the view set forth here.

141. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then he would be permitted to perform the six duties even before the investiture of the sacred string. It cannot be said that the investiture of the sacred string, is to make him fit for study and not for second birth. For study is the duty of Brāhman. Accordingly if Brāhmanhood is hereditary, then there would be no necessity for investiture for the sake of study. If however, the ceremony of investiture were to render a man by far the fitter for study, then there would be the necessity of performing the ceremony of investiture again and again in order to render him doubly fit.

142. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then a man slaying him would have to be guilty of Brāhmanicide. But it is against the Śāstras.

143. Again the scholar was pleased to say that if a man were to lose his caste after his acquired relation to God, then for the same reason a cow would have to lose its cow-ness after it is dedicated to God. This argument is clearly wrong, for there is a wide difference between ethnic and conventional distinctions. Again a cow is merely branded when it is dedicated to Viṣṇu. It cannot be made to participate or receive the five Samskāras.

144. Again he was pleased to say that all that is meant in the statement that “just as a man invested with sacred string becomes a Brāhman, so a man converted to Vaiṣṇavism becomes a Vaiṣṇavite twice-born,” is merely the high esteem in which a Vaiṣṇavite is held. This view is also wrong. For though this view may be harmless, still the superiority shown to Vaiṣṇavites as well as to Brāhmans on the strength of the Śāstra texts in praise of Vaiṣṇavism and Brāhmanism cannot be regarded as mere flattery. Likewise the statement that ‘by birth a man is a Śūdra’ may also be regarded as indicating mere flattery of Brāhmanhood. If so, there can be no conventional caste distinctions. Likewise verses in praise of the Bo-tree and the Śāligrāma stones may also be regarded as mere flatteries. Accordingly the literal meaning of almost all the śāstraic texts will be of no value. Hence it follows that the literal meaning of verses should be accepted and that it must be accepted that a man after embracing Vaiṣṇavism loses his former vulgar caste.

145. If in spite of this, you, a great scholar of wide reading and erudition, exhibit prejudice, then it must be considered that it is the result of my own sin.

146. When I received your letter and read it, I was hopeless of giving any reply to it and in my sleep Āchchān Tiruvenkaṭāchārya, my revered teacher, appeared to me and gave instructions as to what reply I should give to the criticisms levelled by you against my view on caste distinctions. Following those very instructions I have framed my reply to you and I beg to be forgiven for my audacity.

PART II.—EPIGRAPHY.

147. The total number of records collected during the year under Report is 125 of which inscriptions on stone are one hundred and sixteen, Copperplate grants eight, and Nirûpa on paper, one. Of these the oldest is a stone inscription (No. 100) belonging to the reign of Raṇāvalôka Kambaya, son of Dhârâvarsha, a Râshtrakûṭa king. The prince Kambaya is stated in the inscription to have been ruling over the Ganga territory ninety-six thousand. According to Nelamangala 61 (Epigraphia Carnatica Vol. IX) and other records, the Ganga King Sivamâra Saigoṭṭa was conquered and kept in prison by Dhârâvarsha, Kambaya's father. Next come the two inscriptions (Nos. 63 and 90) belonging to the reign of the Nolamba kings, Mâyinda (Mahendra, A. D. 878-895) and Nolambâdhirâja (A. D. 918-929 ?). Thirty-two records belong to the kings of the Hoysala dynasty, twenty-six to the kings of Vijayanagar, three to the kings of the Mysore dynasty and the rest to minor Pâlyagârs.

148. INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

ANEKAL TALUK.

On a boulder at the Village Kâḍu Jakkanahalli in Ānekal Hobali.

Size 4'—0" × 3'—6"

Kannada language and characters.

1. śrīmatu Chikarāya Tam-
2. mēgaudaravarū grāma
3. kâḍi satta Ayyapage Aḍaviyabī-
4. ḍa Jakkanahalliyanu Timmagauḍage
5. nettarukoḍige ākisikotaru
6. idake tapidare balagai
7. yeḍagaiyavana yañjali-
8. ge āsemāḍidahāge.

Note.

This inscription records the gift by Chikarāya Timmayagaḍa of the village Jakkanahalli in Aḍaviyabīḍu to Timmagauḍa as *nettaruḍage*, Ayyapa being the hero who died in defence of the village. The record ends with the usual imprecation.

2.

At the village Inḍalavāḍi in the same Hobali, on the pial of the temple of goddess Mariyamma.

Size 3'—0" × 2'—0".

Kannada language and writing.

1. svasti śrī jayābhyudaya Śaka-va-
2. rusha Kīlaka saṃvatsarada Ā-
3. shāḍha ba 5 lu Rāmanabhōyi In-
4. ḍalavāḍi guḍiya kelasa
5. . . . māḍida idake koṭṭa
6. . . . gadde ½ mūlasthānadēvaru
7. sākshi śrī Virūpāksha śrī śrī śrī.

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of ½ a khaṇḍuga to Rāmanabhōyi for the construction of a temple at Inḍalavāḍi. The grant is dated the 5th lunar day of the dark half of Āshāḍha in the year Kīlaka and it is not verifiable.

3.

At the same village Inḍalavāḍi in the Hobali of Ānekal, on the inam land of the watchman to the east of the village.

Size 3'—0" × 1'—0".

Kannada language and characters.

- | | |
|---------------------|-----------------|
| 1. Viḷambi saṃ- | 5. Tammegaḍa- |
| 2. vatsarada | 6. nu Ganganige |
| 3. Jyēshṭha śu 7 lu | 7. koṭṭa ga- |
| 4. Yīṇḍāḍi | 8. dde. |

Note.

This inscription records the gift of a plot of wet land to Ganga by Tammegaḍa of Inḍalavāḍi on the 7th lunar day of the bright half of Jyēshṭha in the year Viḷambi.

HASSAN DISTRICT.

ALUR SUB-TALUK.

4.

At the village Pālya in the Hobali of Pālya, on a pillar in the navaranga of Jarārdana temple.

Kannada language and characters.

1. Pārthiva samvatchharada Kārtika su 12 Bu Ātrēyagōtra-
2. da Heggappagala Viṭṭhāyagala makkaḷu Mallarasaru Pāleyada
3. Śrī Janārdanadēvarige samarppisida chinnada toḍahada dhavala śaṇ-
4. khakke mangala mahā śrī Śrīkāntā Janārdanāya sama-
5. dād Ātrēyagōtrōdbhava sphītē Pārththiva-vatchharē guṇanidhir Malla-
6. ppa-mantriśvaraḥ śuddhē Kārtika pakshagē Haridinē Heggappa Viṭṭhā-
7. yajō dbvānōtpāṭita-daitya-janya dhavala-śrī-Pāñchajanyaṃ
8. jayā || śrī śrī śrī śrī śrī śrī

Note.

This records the gift of a white conch inlaid with gold by the minister Mallarasa of Ātrēya Gōtra, son of Heggappagala Viṭṭhaya for the service of God Janārdana-dēvaru of Pāleya on Wednesday the 12th lunar day of the bright half of Kārtika in the year Pārthiva.

5.

ARKALGUD TALUK.

Kanātūr grant of Śrīrangarāya, King of Vijayanagar dated Śaka 1584 in the possession of Koṇanur Puṭṭasāmaḷya, Śhaṇubhog of Kesavattūr.

2 Plates: Nāgari characters: no seal

Size 7½" × 10".

Sanskrit language.

I (a)

1. Kēśava (in Kannada characters).
2. śubham astu | namahs tunga-śiraś-chumbi-chandra-chāmara-chārove | trai
lōkya-na-
3. garārambha-mūla-stambhāya Sambhave | Harēr līlā-Varāhasya daushṭrā-
daṇḍah
4. sa pātu vah | Hēmādri-śikharā yasya dhātrī chhatra-śriyam dadhau | śrīmat
surā-
5. surā-rādhyā-chraṇāmburuha-dvayaṃ | sva-nābhi- kamlōtpanna-Vidhātā-
ram Ha-
6. rim bhaje | Sōma-vamśa-samudbhūtō rājā Gōpālabhūpatih Atri-gō-
7. trī yajuh-sākhi Āpastambōkta-karmavān | tat-tanūjas tu dharma-
8. jnō rājā Śrīrangabhūpatih | sadā Velāpurē vāsam chakāra Ha-
9. ri-sannidhau | vedāshta-bānēndu-mitē śakābde pravarttamānē
10. Plava-rāma-varshē | Velāpurī Kēśava-sanni-dhānē chandrōparā-
11. gē Madhu-pūrnimāyām | Śrīrangarāyō viprāya Rugvēdajñāya
12. dharmīnē | Āśvalāyana-sūtrōkta-karmīnē lōkabandhavē | Śan-
13. karākhyasya bhaṭṭasya putrāya sa-kuṭumbīnē | nāmnā Śanka-
14. ra-samjñāya Kāśyapāya mahātmanē | Velā-purasya rāshtrē-
15. smi dēśē Karnāta-samjñatē | Kanātūr-āhvaya-grāma-sannidhau
16. dattavān mudā | nāmnā Bharatavallīti pallim sarva-sampriddhi-
17. dām | agrahāram sarvamānyam tāmra-śāsaca-pūrvakam |
18. Śrīrangarājātō labdham grāmam Śankara-nāmakah |
19. svakīya-putri-mātrādi-svargāvāptyartham ātmacah |
20. sarva-śrēyōbbhivridhyartham Brāhmaṇēbhyō mudā dadau | śrutā-
21. dhyayana-śilēbhyō yajajūkēbhya ēva cha trayō-daśābhi
22. svarchitēbhyah Kēśava prīyatē svayam |

I (b)

23. êtêshâm rāma-gôtrāṇi vakshyatê hyanupū-
24. rvyatah | Subrahmanvadēvarige vondu vṛitti |
25. Āśvalāyana-sūtrada Kāśyapa-gôtrada
26. Śankarabhaṭṭara kumāra Śankarabhaṭṭarige vṛitti von-
27. du || Āśvalāyanasūtrada Vasishtha-gôtrada Śrīni-vāsa-
28. bhaṭṭara kumāra Dēvanabhaṭṭarige vṛitti vondu | Āśvalāyana
29. sūtra Harita-gôtrada Kṛishnāchāryara maga Venkaṭāchāryage vṛitti
30. vondu | Āśvalāyanasūtra Bhāradvājagôtrada Haribhaṭṭara
31. (ra) kumāra Kṛishnabhaṭṭarige vṛitti vondu | Āpastamba-sūtrada Lō-
32. hita Kauśikagôtrada Tirumalabhaṭṭara kumāra Venkaṭā-
33. dribhaṭṭarige vṛittivondu | Āśvalāyanasūtra Kaūśika-gô-
34. trada Chennigarāyabhaṭṭara maga Venkaṭādri-bhaṭṭarige vṛitti von-
35. du | Āpastambhasūtra Kāśyapagôtrada Nārasimhabhaṭṭa-
36. ra kumara Kṛishnabhaṭṭarige vṛitti vondu | Bôdhāyana-sūtra-
37. da Jāmadajnavatsa-gôtrada Lingābhaṭṭara kumāra
38. Viśvēśvarabhaṭṭarige vṛittivondu | Āśvalāyana-
39. sūtrada Bhāradvājagôtrada Lingābhaṭṭara maga Su-
40. brahmanyabhaṭṭarige vṛitti vondu |

II (a)

41. Āślāyanasūtrada Haritasa-gôtrada Śanka-
42. rabhaṭṭara maga Sūryanārāyanabhaṭṭarige vṛi-
43. tti vondu | Āpastambha-sūtrada Bhāradvāja-gôtrada
44. Subbābhaṭṭara kumāra Kuke Ningabhaṭṭarige a-
45. rdha-vṛitti $\frac{1}{2}$ | Āśvalāyana-sūtrada Bharadvājagôtrada
46. Nārāyanabhaṭṭara kumāra Dēvarabhaṭṭarige vṛitti ardha
47. $\frac{1}{2}$ i grāmaka chatuśśime vivara pūrva-dikkinalli Ku-
48. ppavali dakshina-dikinalli Nelikere paśchima-dikkin-
49. alli Hanṭanamari | uttara-dikkinalli Māvanūra | ivara
50. madhya-rāshṭradalli Bharatavalli | i bhūmige salluva jala pāshāna
51. nidhi nikshēpa | akshīṇi āgāmi siddha-sādhyangalemba a-
52. shṭa-bhōga-tēja-svāmyangalanu anubhaviṣi putra-pautra-pāram-
53. paryantaravāgi dāna-dharma-vikraya-yōgyavahante ā-
54. chandra-sthāviga | āgi anubhavisikonḍu ihari yandu
55. sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi Vēlāpurī
56. Kēsavana sannidhiyalli koṭṭa agrahāra ||— ||
57. dāna-pālanayōr madhyē dānā (t) śrēyānupālanam | dā-
58. nāt svargam avāpnōti pālanād achyutam padam |
- sva-
59. dattā (d) dviguṇam puṇyam paradattānupālanam | paradattā-

II (b)

60. (paradattā) pahārēṇa sva-dattam nishpalam bhavê-
61. t | sva-dattām paradattām vā yō harēṭṭa vasundha-
62. rām shashti-varsha-sahasrāṇi viśṭāyām jāyatê kri-
63. mih | ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujām |
64. na bhōjyā na kara-grāhyā vipra-dattā vasundharā | sva-dattā
65. putrikā dhātrī pitrī-dattā sahōdarī | anyair dattā mahī
66. mātā dattām bhūmim parityajēt | mad-vamśajā para-mahī-
67. pati-vamśajā vā ē bhūmipā satatam ujvara-dharma-
68. chittāh | mad-dharmam ēva paripālītum ācharanti tvat pā-
69. da-padma-yugalām śirasā namāmi | śrī Vēnkaṭēsa ||— ||
70. Āśvalāyana-sūtra Kāśyapa-gôtrada Śankara-bhaṭṭara ma-
71. ganu Śankarēyanavarige Kaṇatūra grāmadalli prabhu-mā-
72. nyavāgi koṭṭa svāsthye Dodana khaṇḍugadalli mūru vare
73. khaṇḍuga gadde idakke saluva hola idannu anubhavi-
74. sikonḍu Kaṇatūrige saluva simege hebāri-
75. keyanu mādikonḍu sukhadalli iruvadu yan-
76. du koṭṭa prabhu-mānyada svāsthe || śubham astu
77. Śrī Rāma (In Kannaḍa characters).

Note.

The record begins with the usual invocations to Śambhu and Varāha and a verse addressed to Hari. The inscription registers the gift of the village Bharatavalli situated adjacent to the village Kanatūr in the Karnāṭa-dēśa and Vêlâpura (Belur) Territory by Śrīrangarāya, King of Vijayanagar, son of Gôpālabhūpati of Ātri-gôtra, residing at Bêlûr, made to Śankara of Kâśyapa-gôtra, son of Śankarabha'ta. It further records the division of the village into thirteen vrittis and the gift of the vrittis to several Brahmans by the said Śankara for the peace of his departed parents and as an act of devotion to God Kêśava. It also records the gift by the same Śankara of a plot of wet land of the sowing capacity of $3\frac{1}{2}$ khaṇḍugas and the dry land attached to it in the village Kanatūr to Śankaraiya to be enjoyed by him as prabhu-mānya as an emolument for the office of *hebâr* (chief of Brahmans?) in Kanatūr District. The details of boundaries of the village Bharatavalli and the usual imprecatory stanzas follow :—The grant ends with the signature of the king—Śrī Rāma.

The date of the grant is stated to be the full moon day in the month of Chaitra (Madhu) in the year Plava, Śaka 1584 on the holy occasion of lunar eclipse. Śaka 1584 coincides with Śubhakrit and not Plava as stated in the grant. If we take the year Plava which coincides with Śaka year 1583 as the year of the grant, we find that a lunar eclipse occurred on the full moon day of the month of Chaitra in the year, corresponding to April 4 of A. D. 1661. As the week-day and other particulars are not given the date is not verifiable.

6.

BELUR TALUK.

At Bêlûr, in the Hobali of Bêlûr, on a stone in the north wall of the shrine of Sômanāyakamma in the Chennakêśava temple.

Kannāḍa language and characters.

1. Tāraṇa-samvatsarada Vaiśākha-su 5 Sô-dandu Saubhāgya-
2. purada Prasanna-Kêśavadêvara vṛitti 15 siddhāya nashtiyāgi
3. amṛitapadiya honnolage siddhāya terutirddu terālā-
4. rade śrīkāryya naḍevade ketṭa kārānadinda Vûmādêviya-
5. ru â-mahājanangalu â-rāmbiyaru hadinēṭu-rāḍa Vaishṇavara mund itṭu
6. yî-hadinaydu vṛittiyolage dēvarige vṛitti 2 mānyam māḍi vṛitti 13 vaṃ
7. brāhmarige Nārasingadêvana rājayadalli â-vûra vṛittiyôpādiyi
8. siddahāyava tettu ādhi-kṛaya-dānake saluvantāgi dhāreyaṇ eṛadu
9. koṭṭaru¹ antapudakke tamma su-hastadopa¹ (In Nāgari characters) Śrī-Gôpināthā
10. (In Kannāḍa characters) Prasanna-Kêśava.

Note.

This inscription records that the *siddhāya* (quit-rent) of the 15 vrittis of land belonging to God Prasannakêśava in the village Saubhāgyapura having ceased, the temple authorities paid the *siddhāya* from out of the funds provided for the food service of the god and that this payment was found too heavy and the services of the god could not be carried on. The inscription next records that seeing this unfortunate condition, the queen, Umâdêvi, the *mahājanas*, *namtiyars* (temple priests) placed the matter before the Vaishṇavas of the 18 *nāḍs* and decided that out of the 15 vrittis, 2 vrittis were assigned to god free from imposts and the remaining 13 vrittis were to be bestowed with pouring of water on Brahmans with the rights of mortgage, sale and gift on condition that they paid the same *siddhāyam* as other vrittis of the same villages in the reign of the Hoysala King Nārasingadêva. The record ends with the signatures, Gôpināthā (in Nāgari characters) and Prasannakêśava (in Kannāḍa characters).

The inscription is dated Monday 5th lunar day of the bright half of Vaiśākha in the year Tāraṇa. The date is not verifiable. It is not clear what village is referred to as Saubhāgyapura in the inscription. Since the name of the principal deity of that place is Kêśava and since the record is now found inside the Kêśava temple at Bêlûr, Saubhāgyapura is probably another name for Bêlûr. The Vaishṇavas of the 18 *nāḍs* appear to have been the trustees of this and other temples which are mentioned in the inscriptions as being under the protection of the Vaishṇavas or Śrīvaishṇavas.

At the village Rannagaṭṭa in the Hobali of Bêlûr. on a stone set up on front of the
Iṣvara temple.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. namas tunga-siras-tunga-chandra-châmarâ-châravê trailôkya-nagarârambha-
môlastambhâya
2. Sambhuvê || Sîvâya
3. svasti samasta-dharâdhipa-mastaka-vinyasta-hastan uḍita-jaya-śrî- vistâri-
stana-hâram prastu-
4. tyam puṇya-mûrti Vinayâditya O mulisim dêsad-adhîśa-kaṇṭakara bêram
kirttu-girttikki
5. dôr-bbaḷadind eyde nimirchebi bhû-taḷaman êka-chchha'radi Ganga-maṇ-
ḍalamam pâlisida prajâ-mudaman
6. atyutsâhadim mâḍi Poysaḷadêvam gâ-nâḍu jîyay yenalu
O Vâsavan A-
7. gni Bhâskara-tanûbhava Nairiti Vârdhirâja Mêgha-samûha-prabhêda
Dhanâdhipa virâjita-
8. Gominîśvar embi samudâ-digîśvarar anêka-guṇâgâṇi Bhâsange mâlke
sasiy-arka-ru-
9. ksha-nagam ullinegam Kamalâsanâyuva O neṭṭan-eragarge chala-
10. dind oṭṭaysuva vairi-bhûparam nôḍa Modalgattada Bhâsam pariyind oṭṭa-
11. jeyim gelgum ugra-samarângaṇaḍoḷ chaladin eragange maladild eragada
ripu-
12. baḷakke kâla-sarppam tannam nere porepa patige sannaṇam Eṇeyangana
han-
13. man alte moneyole Bhâsa svasti saka-nripa-kâlâtita-samvatsara-sahasram
14. tîvi Châlîkya-Vîkrama-kâla 19 neya Dhâtu-samvatsarada Pośya-suddha
3 Brihavâra śrîma-
15. n-mahâ-maṇḍalêśvara tribhuvanamalla Vinayâditya-Poysaḷadêvaru Gan-
ga-maṇḍa-
16. lamuma Male yêlu Konguman êkachchhatradind âluttam iralu śrîmatu Baḷ-
lavi-
17. nâḍa nâlgâvuṇḍa Modalgattada Bijje-gâvuṇḍaga Vôjabe-gâvuṇḍigam pu-
ṭṭida magam " su-putrah kuḷa-dîpakan " enisi regaḷda Bhâsa-gavuṇḍa ant â-
tam
19. nâl-gâvuṇḍatana geyyuttam ildu Ranakiya-kattada ûram mâḍisi Ba-
20. ḷligereyam kattisi eḍara-kâvan emba galḍeyam mâḍisi Bâchêśvara yemba
dêvâ-
21. lyaman ettisi dêvasvakendu kereya kelage-yum dêvâlyada mundeyum
âgi
22. mûnûru bhattada bhûmiya biṭṭu mattam Balligere-kelage nûra bhatta-
23. da bhûmiya hannasam biṭṭu antu biṭṭa dattig âvanânum tappidan appode Vâ-
24. narâsiyalu kavileya kondana gatige sanda || sva-dattam para-dattam vâ yô
harêta
25. vasundharah shashtir vvarśa-sahaśrâṇi viśṭâyâm jâyatê krimi || Chegavak-
ke Hesa-
26. savu Kaliyâcharigam Chandiyabegam puṭṭida magam Bammâchari puṭṭida
27. Tuḷuvalad Eṇeyanna haḍada bhûmi ||

Translation.

Salutation to Sambhu who is beautiful with the fly-flap, the moon, touching his lofty forehead and who is the foundation pillar of the city of the three Worlds. Obeisance to Śiva.

Be it well. Vinayâditya is an embodiment of virtue and deserving of glory with his hand placed on the heads of all kings and is a necklace to the breasts of the Goddess of victory. The Poysaḷa king plucks out by roots with anger, rulers who are disturbers of peace in his country and with the prowess of his arms expands his kingdom and rules Gangamaṇḍala under one umbrella, praised by all.

May the lords of the regions, namely Indra, Agni, Yama, Nairiti, Varuna, Vāyu, Kubêra, and Isānya bless Bhāsa, possessed of many good qualities, with as long a life as that of Brahma, to last as long as moon, sun, stars and mountains endure. In the fierce battle-field Bhāsa conquers with his prowess all hostile kings who not bowing to him continue to fight. Bhāsa is a terrible serpent to those who refuse to submit to him from anger and to enemies who do not surrender on account of pride, but he is ever ready to assist his master Ereyanga in battle.

Be it well. Thousand years having elapsed since the time of the Śaka king, in the year Dhātu, 19th year of Chālukya Vikrama era, on Thursday the 3rd lunar day of the bright half of Pushya, while the illustrious mahāmaṇḍalêśvara Tribhuvanamalla Vinayāditya Poysaladêva was ruling over Gangamaṇḍala, Male seven, and Kongu under one umbrella . —

To Bijjagāvunda of Modalgatta, *nālgāvunda* of Ballavinādu and Vojabegāvundi was born the famous Bhāsagavunda justifying the maxim that a good son is the light of his race. While engaged in his office of *nālgāvunda*, he built the village named Raṇakiyakaṭṭa, and a tank called Balligere, brought into being a field named Eḍarakāva and erected a temple named Bāchêśvara. For the services in the temple he made with pouring of water a gift of a plot of rice-land below the tank measuring 300 (?) and also of another plot of rice land below Balligere measuring 100.

Whoever violates this gift will incur the sin of killing tawny cows in Benares. Whoever confiscates the land given away by himself or others will be born as a worm in ordure for sixty thousand years. To Chegavakke Hesavu Kaliyâchâri and Chandiyabe was born a son Bammâchâri. His son(?) Ereyanna of Tuḷuvala got this land.

Note.

This inscription is of some importance as it belongs to the early period of the Hoysala rule. The inscription records the construction of the village Raṇakigaṭṭa now called Rannagatta situated at a distance of about 6 miles from Bêlûr by Bâsa, a general of Hoysala King, Vinayāditya. The overlordship of Chālukyas so often acknowledged in Hoysala inscriptions of this period is not found in this inscription. But the mention of Chālukya era in the inscription of Vinayāditya Hoysale is a sure indication that the Hoysalas paid homage to that dynasty. The inscription is dated 19th year of Chālukya Vikrama era which is believed to have begun in A. D. 1076. Accordingly it follows that the date of the Inscription is 1076+19—A. D. 1095 expired, A. D. 1096 being current. In the words of the inscription there elapsed 1,000 years in the Śaka era and 19 years in the Chalukya Vikrama Era when the event mentioned in the inscription happened. From this it follows that the Chalukya era began in Śaka 1000 or A. D. 1078 which is two years later than its accepted initial point.

Apart from this inconsistency, there is also the error of the weekday not coinciding with the Tithi; for the 3rd lunar day of the bright half of Pushya (December) 1096 is Saturday but not Thursday, as stated here.

8.

At the same village Rannagatta, on a stone set up in front of Tirumaladêva temple.

Size 3'—6"×3'—0".

Kannada language and characters.

1. svasti śrî-vijayâbhyudaya Śilivâhana śa-
2. ka-varusha 1582 daneya Śarvari-samvatsarada Pushya-
3. ba 10 lû śrîmatu-Muḷuvâgila Kṛishṇânan-
4. da-svânigalavarige Śrîrangarâyadêva-râya-
5. ravaru sa-hiranyôdaka-dâna-dhârâ-pûrvakavâ-
6. gi koṭṭa Raṇagattagrâmaḍa chatuṣ-sîmeyanu anu-
7. bhavisikoṇḍu bahudendu koṭṭa śilâ-śâsana-
8. kke bhû-dânaḍa dharma śrî-

Note.

This inscription records the gift of the village Rannagatta by Śrîrangarâyadêva, King of Vijayanagar to the guru Kṛishṇânaḍa-svâmi of Muḷuvâgil. The date of the grant is

the 10th lunar day of the dark half of Pushya in the year Śārvari, Śaka 1582 corresponding to January 15, A. D. 1661. The date is not verifiable. At this period Śrīrangarāya had taken refuge with the Keladi Chief and resided at Bêlūr. Several grants made by this King while at Bêlūr are found in the inscriptions of this taluk. The donee of this grant, Kṛishṇānandasvāmi of Muḷuvāgil, was the head of the Bhāgavatasampradāya mutt at Muḷuvāgil.

9.

At the village Ālūru in the Hobali of Arehalli, on a stone set up at the village entrance.

Size 4'—6"×2'—0".

Kannada language and characters.

1. svasti Tagare-nāḍa Ālū-
2. ra Māchigāmuṇḍaṃ
3. Billamaṃ kaḍiyā
4. kaḍivandu kaviya
5. kālegadal iridu
6. sattaṃ heṇḍati Māda-
7. bbe nīrisidaḷu

Note.

This inscription records the death of a warrior named Māchigāmuṇḍa of the village Ālūr in Tagare-nāḍu in a fierce battle of Bhīllama, (A. D. 1187-1191), one of the Sēvuṇa Kings and the setting up of a stone in memory thereof by his wife Mādabbe.

10.

At the village Kaṇḍāvāra in the same Hobali, on the 1st Vīragal in front of Kallēśvara temple.

Size 3'—6"×2'—0".

Kannada language and characters.

1. svasti samasta-prasasti-sahitaṃ śrīmatu pratāpa-chakrava-
2. rtti Nārasimhadēvarasaru rājyaṃ geyebare-
3. yavāgaḷu Vikrama-samvatsarada-Māgha-su¹ Ā
4. svasti Kaṇḍavuram kālegadolū Chanda-gāmuṇḍa
5. Baira-gāmuṇḍana maga Mācha-gāmuṇḍa
6. Tagareṇāḍa praje-gāvunḍugaḷu
7. kadi bi-
8. ḷdu sattode magam Mādeya nīrisida bīragalu

Note.

This inscription records the death of some gaudas in a fight at Kaṇḍavura in the reign of the Hoysala king Nārasimhadēva and the setting up of a vīragal by Mādeya son of one of the fallen warriors. The record is dated Sunday, 1st lunar day of the bright half of Māgha in the year Vikrama. The date is not verifiable.

11.

On a second Vīragal at the same place.

Size 3'—6"×2'—0".

Kannada language and characters.

1. svasti śrīman mahāmaṇḍalēśvara
2. śrī-vīra-Nārasinga-
3. dēvar prithvī
- 4—7.
8. Kanneyanāyakan arasana . . . hurada ghaṭṭada-
9. ḷage pālam (bam) baru kaḷḷaru tāgidaḍe kondu tānum suralōka-prā-
10. ptaṇ āḍa Kanneyanāyakana maga bi-

14.

At the same village, on a pillar set up at the front entrance.

1. Chitrabhānu-sam-
2. vatsarada Phālguna-ba
3. hula 10 Bhā Tulala
4. da Muttanagaḍana
5. maga Chikannagau-
6. ṇḍa nilisida kallu

Note.

This records the erection of the stone pillar by Chikannagavūḍa, son of Muttanagaḍa of the village Tolalu on Sunday the 10th lunar day of the dark half of Phālguna in the year Chitrabhānu.

15.

At the village Tagare in the Hōbali of Bikkodu, on the 1st vīragal in front of Śvara temple.

Size 3'—6"×2'—6"

Kannada language and characters.

1. śrī namas tunga-śiras-tunga-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalêśvara tribhuvanamalla-Vīra-Sômêśvara-dêva-
3. rājyadalu prithvî-rājyaṃ geyyuttam ire śrī- Visvāvasu-samvatsara-
4. da Jyêsthā-suddha 15 Â Sôyidêva-damṇāyakaṛu Tagare-nāḍa Taga-
5. reya kōṭeya hatti kâde Maḷegiriya Benṇegaḍana maga Rāmāyānu
6. halavarolu kâdi Tagareya Rāmāyānu svargga-lōka- prāptan ādanu
7. ātana tamma Handināla Chāvāyānu parōksha-vineyamam māḍi bīragalla nīrisi-
8. danu Bammayahalliya bayaloolu beddale kolaga 9 manṇa koṭṭānu

Note.

This inscription begins with the usual invocation to Sambhu and next records that during the reign of the Hoysala king Sômêśvaradêva on Sunday the 15th lunar day of the bright half of Jyêsthā in the year Visvāvasu, Sôyidêvadamṇāyake scaled the fort Tagare in Tagarenāḍ and fought. Thereupon Rāmāyānu son of Maḷegiri Benṇegaḍa fought hard and went to heaven and his younger brother Chāvāya of Handināl set up this vīragal in honor of his memory and made a grant of a plot of dry land with the sowing capacity of 9 kolagas in the fields of Bammayahalli.

16.

At the same place, on a 2nd Vīragal.

Size 3'—6"×2'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalêśvaram Talakāḍu-Gangavāḍi Nonam-
3. bavāḍi-Banavase- Hānungalugonḍa bhuja-bāla-vīra-Gangan asahāya-
4. śūra Sanivārasiddhi giḍidurggamalla chaladankarāma nissankapra-
5. tāpa Poysala-Vīra-Ballāḍadēvaru Plava-sam-vatsarada Chaitra-su
6. tadige Sômaṇḍadandu Herbbettada Bācheyanāyakana mē-
7. le danḍetti bandali Tagare-nāḍa Tagareya Mādigāvundar alliha
8. tottaladuḷidu kon-
9. du tānum suralōka-prāptan ādod ātana vīratanamam

10. mechchi Ballâladêvaru Tagareyal ondu hanavina mannam
11. bittar i-mannan ârânum kidisidaḍe Vâranâsiya-
12. lu brâhmaṇarumam kavileyumam konda pañcha-mahâ-pâtaka-
13. dolu hôhanu Bayagâvuṇḍa parôksha-vineyam mâḍi vîraga-
14. lla nirisidanu

Note.

This inscription also begins with the usual invocation to Sambhu and records that during the reign of the Hoysala King Viraballâladêva, on Monday the 3rd lunar day of the bright half of Chaitra in the year Piava, the king marched upon Bâcheyanâyaka of Herbbetta and that thereupon Mâdigâvuṇḍa of Tagare in Tagarenâḍ fell upon the enemy and died. The inscription further records that admiring his valour, King Ballâladêva made a gift of a plot of land of the value of 1 hana and that Bayagâvuṇḍa set up the vîragal as a mark of respect to the memory of the departed warrior. The usual imprecation is found at the end of the record.

17.

At the same place, on a 3rd vîragal.

Size 1' -6" × 2' -6".

Kannaḍa language and characters.

1. śrî namas tunga-sîras-tumbi-chandra-châmara-châravê | trailôkya-nagarâ-
rambha-mû-
2. lastambhâya Sambhavê svasti śrîman-mahâ-maṇḍalêsvara tribhu-
3. vanamalla chaladankarâma malerâjarâja malaparoluḡaṇḍa Sanivâra-
4. siddhi giridurggamalla pratâpa-Hoysala- śrî- Vîra-Ballâladêva.

Note.

The inscription contains the usual verse in praise of Sambhu and the name of the Hoysala King Viraballâladêva with his titles. The rest of the inscription has disappeared as the inscription stone is broken after line 4.

18.

At the same place, on a 4th Vîragal.

Kannaḍa language and characters.

1. namas tunga-sîras-tunga-chaṇḍra-châravê || trailôkya-nagarârambha-mûlâ-
2. stambhâya Sambhuvê || svasti śrîman-mahâ-maṇḍalêsvara-Vîra-Nârasin-
3. gadêva | pritvi-râjyam geyyuttiridam saka-varusada 1199 neya Îsvara-sam-
4. vatsarada Jyêshṭha-sudha 10 Sô-dandu Attbalege-sâyira-bhûviya Malligenâḍu
5. Nemanâḍa mallegâlêgake bandandu â-Bekunâḍu maṇḇevalige bandaḍe Ta-
6. gareya daṇḍina Chavudagâvuṇḍana maga Nâraṇadêva Bekunâḍa maṇḇevalige
7. tiridu
8. suralôka-prâptan âḍaḍe Beṇṇeya Allapa vîragalla
9. nirisidaru

Note.

This inscription also begins with the invocation to Sambhu. It next records that during the reign of the Hoysala King Nârasingadêva, there was a combat (malla-gâḷega) between the people of Malligenâḍu in Attbalege Thousand Province and of Nemanâḍu and that the people of Bekunâḍu went to the rescue of Nemanâḍu and that in this fight Nâraṇadêva, son of Chavudagâvuṇḍa, a warrior in the army of Tagare, fought and died and that this vîragal was set up in his memory by Beṇṇeya Allapa. The record is dated Monday 10th lunar day of the bright half of Jyêshṭha in the year Îsvara Śaka 1199. According to Svamikanru Pillai's Tables the date corresponding to this is 14th May, A. D. 1277 but it falls on Friday and not on Monday as stated in the grant.

19.

At the same place, on a 5th Viragal.

Size 3' - 0" × 2' - 6".

Kannada language and characters.

1. śrī svasti śrīmatu- Tagareya Masanayana Sôvana-
2. nu Bankahurada kaviya kâlegadalu biddanu

Note.

This records the death of Sôvana, son of Masanaya of Tagare in the fierce battle at Bankâpur. This battle took place between the Hoysalas and Kadambas under the general Masana in the reign of Vishnuvardhana. The Hoysalas were victorious.

20.

At the same place, on a 6th viragal.

Size 3' - 0" × 2' - 6".

Kannada language and characters.

1. śrī namas tunga-siras-tumbi-chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mû-
3. lastambhâya Sambhavê | śrīmatupratâpa-chakra-
4. vartti Hoysala-Vîra-Ballâladêvaru prithvî-râjyam geyyu-
5. ttam irddandu . . . Kalliyôjana maga . . .
6. Tagare-nâda . . .

Note.

The bottom of the stone containing the inscription is broken off and hence the last portion of the inscription has disappeared. The rest of the inscription seems to record some achievement of Kalliyôja's son in Tagarenâdu during the reign of the Hoysala King Viraballâladêva.

21.

At the village Kûsâvâra in the same Hobali of Bikkôdu, on the 1st viragal near the ruined Basava temple.

Size 1' - 6" × 2' - 0".

Kannada language and characters.

1. śrī namas tunga-siras-tunga-chandra-châmarâ-châravê | trailôkya-na-
2. gararambham mulattambhaya Sambhuvê | sotti
3. samatta bhunadhi-jâla Yâdava-kula-tilaka
4. malarajaraja maleparoluganda Maga-rajya-nrinula Chô-
5. la-pratipalaka || Vîra-Narasigadêvar sukadim jya-geyu-
6. ttire || Mayisanada Anapaleya Gorava Balla-nada
7. odana kaladagolu kalinereyadi Tagare-nada epatara
8. mare-okaru | mareya okkaram kalu Tagare-nada eppattu
9. olagina da odane kaduvaga Jaya-savâchara-Pa-
10. shya | sudha Padya Sanivaradandu Mukuri-gaudana maga Haradanai
11. talittiridu svarggalôka-prâptan âda śrī- viragali Perggaḍe Isvôra
12.mananu bitṭa

Note.

This inscription abounds in orthographical errors. It seems to record the death of a warrior named Haradana son of Mukurigauda in a war waged by the inhabitants of

Tagarenâdu-seventy in defence of the inhabitants of the villages, Anapalli and Goravapalli in Maysanâdu who sought their shelter. It also records the grant of some land in memory of the warrior by Perggaḍe Išvara. The record is dated Saturday the 1st lunar day of the bright half of Pushya in the year Jaya during the reign of the Hoysala King Vīra Nârasingadêva, the lord of the universe, an ornament of the Yâdava race, king over Male chiefs, vanquisher of opponents, destroyer of Magara kingdom and protector of the Chôla Kings.

22.

At the same place, on a second vîragal.

Size 1'—6"×1'—0"

Kannaḍa language and characters.

1. śrī namas tunga-śiras-tunga-cham-châmâra-châvê ! trailôkya-
2. nagarârambha-mûlastambhâya Sambhuvê !
3. svasti śrīman-mahâ-maṇḍalêsvara-chakravartti || śrī- Vīra Ba-
4. lâlâdêvar-prituvî-râjyadoḷu Akshaya-samva-
5. tsarada Âsvajya-bahula sapamî Sôma-
6. vâradandu Tagare Kûsavârada asi-
7. ya mâniya vyâjada gaḍiya kâlêgadalli
8. Honnagâvuṇḍana maga Kavuraṇa halabaru vî-
9. raram talutt iṇḍu suralôka-prâptan âdanu

Note.

This records the death of Kavuraṇa, son of Honnagâvuṇḍa in a fight with sword in a boundary dispute between the people of Tagare and Kûsavara in the reign of the Hoysala King Vīra Ballâlâdêva. The record is dated Monday the 7th lunar day of the dark half of Âsviṇya in the year Akshaya. The date cannot be verified.

23.

At the village Jôḍi Kṛishṇâpura, in the same Hobali of Bikkôḍu, on a stone set up near Tirumalêdêva temple.

Size 4'—0"×3'—6".

Kannaḍa language and characters.

1. Śârvari-samvatsarada Chayitra su ! lu Narasa
panâyaka
2. nâyakaravara Bôganâyakana pavutra
3. panâyaka-suputra Hariyapanâyakanu
4. vanakendu Bôgapadêvarge koṭṭa Kṛishṇâ
grâma-bhûmiyolu
5. gâida bhûmiyalu giḍu-mara
6. yî-haliyanu âru apalâpisi chandra-sûryangalu yiruva pariyanta
7. taḍeyalâgadu endu koṭṭa kodagi grâma || Gôraṇa

Note.

Several letters in this inscription have become effaced and illegible. It seems to record the gift of the village Kṛishṇâpura as a kodage to Bôgapadêva by Hariyapanâyaka, grandson of Bôganâyaka (son) of Narasapanâyaka. The grant is dated 1st lunar day of the bright half of Chaitra in the year Śârvari. The date is not verifiable.

24.

At the village Mûlênahalli in the Hobali of Mâdihalli, on a stone set up at the village entrance.

Size 6'—0"×1'—6".

Kannaḍa language and characters.

1. namas tunga-śiras-tumbi-chandra-châmara-châ-
2. ravê trayilôkya-nagarârambha-mûlastambhâya
3. Sambhavê ! svasti śrī-vijayâbhyudaya- Śâlivâhana-śaka-

4. varuśa 1483 nege sanda kalivina krama-
5. v ent endare kalivinake saluvâ
6. Dundubhi-samvatsa-
7. rada Bhâdrapada ba 13 lû ||
8. sñimanmahâ-maṇḍalêśvarâ
9. Râmarâjayadêva-mahâ-arasu-
10. gaḷa mudreya Goraûra he-
11. bâruvaru Mâṭihali-sîme-
12. ya prabhugaḷu Mâṭihaliya Vi-
13. rappagaḍa Mûla Kârtivîrya
14. Śivunipurada Bhadrapa Hagare Vi-
15. rabhadra Sunḍehali Gôvinda-setṭi-
16. Chikkagadubali Mariyagonḍa | Da-
17. saûra Giḍaya Bommenahali Singâri
18. Âttikâri Kallanâyyaka muntâda ga-
19. uḍagaḷu Jôganasetṭiya maga Chenna-
20. ppaasetṭige koṭṭa pêteya śâśanada kramav e-
21. nt endare Chennigarâyana amrutapaḍi-
22. ge saluva Mâṭihaliya sthalaḍa Muḷena-
23. haliyanu manna pêteyâgi ko-
24. tṭevâgi i-grâmake prati-nâma Chennigarâ-
25. yapête-sarva-svâmya ninna putra-pa-
26. utra śa mu uruttiyâgi â-chandrârka-
27. sthâiyâgi anubhavisikonḍu varu-
28. śa | kke Chennigarâyana amrutapaḍige
29. kaḍuguttige gaṃ 30 aksharadallu muva-
30. ttu varahamam tettu bahe yisṭakke âva-
31. va tappidare heta tâya maitanava mâ-
32. ḍidavanu u anyâyavâgi koṇ-
33. dare kâ Lingavanta tappida vi-
34. bhûtti-rudrâkshege tappidavanu tiranâ-
35. madhâriyâḍa Vaikunṭa-tirtakke ta-
36. ppidavanu yi-grâmakke sunka maggade-
37. re mane-sidhâya sarvamânya stâna-
38. mânya pûrva-mariyâdi Lakshumi-
39. patiya baraha

Note.

This inscription is called *pêteya-śâśana* meaning a grant conferring the right to collect taxes on shops in the street on the condition of the grantee paying a certain fixed sum for the service of the temple mentioned. It begins with an invocation to Sambhu and records the grant of the village Mûlênahalli in Mâṭihalli-sthala re-named Chennigarâyapête as a *pête* free from all taxes to Chennasetṭi, son of Jôganasetṭi on condition that he should pay an annual quit-rent of 30 vaharas for the food offering to God Chennigarâya. The donors were Govravûr-hebâruva, the seal-bearer (?) of the mahâ maṇḍalêśvara Râmarâjayadêva, the chiefs of Mâṭihali-sîme, Virappagaḍa of Mâṭihalli, Mûle Kârtivîrya, Bhadrapa of Sivunipura, Virabhadra of Hagare, Gôvinda-setṭi of Sunḍehalli, Mariyagonḍa of Chikka Gadubali, Giḍaya of Dasavûr, Singâri of Bommenahalli, Âttikâri Kallanâyyaka and other gaudas. The grant is dated 13th lunar day of the dark half of Bhâdrapada in the year Dundubhi, Śaka 1483 corresponding to 7th September of A. D. 1561. The word *Kalivu* used in line 4 of the record is probably a mistake for *Kavalu*, a treaty or contract. The engraver of the grant is named Lakshumipati in the record.

25.

HASSAN TALUK.

On the hill Nanjedêvaraguḍḍa in the village Sômpur in the Hobli of Hassan.

Size 6'—3" × 3'—9".

Kannada language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lânchhanam jîyât trailôkya-nâthasya śâśanam Jinaśâśanam jayati sakala-vidyâ-dêvatâ-

2. ratna-pîtham hridayam anupalêpam yasya dîrgham sa dēvah jayati tadanu
sâstram tasya yat sarva-nûthyâ-samaya-timira-ghâtir jyôtir êkam rarânâm |
3. drâgradim Salan emban âga puliyam poyd â Sâlam Poysala yôgam
4. r ppalambarum râjyam geyuttirpiram | viraya-pratâpam
emb î janarâthôchita-charitra-yugadim jagamam jana-rayarav enisi
negaldam Virayâ-
5. dityam samasta-bhuvana-stutyam | âtang ati-mahimam Hima-sētu-samâ-
6. khyâta-kîrtti san-mûrtti-Marôjâtam marddita-ripu-nripa-jâtam tarujâtan
âdan Ereyanga-nripam | ballidar avanîpati-sampâdita-dharmmârttha-
7. kâma-siddhivol avanî-vallabhar âtara tarayar b Ballâlam Bittidēvan Udayâ-
dityam | mûvar arasugalolam tām bhâvise madhyaman adâgiyum
8. nripa-guṇa-sadbhâvadin uttaman âdam bhâvi-bhavad-bhûta-jishṇu Vishṇu-
nripâlam | Maleyam sâdhisi mândanê Talavalam Kâlchîpuram Koyatû-
9. r Malenâd â Tulunâdu Nilagiri y â Kôlâlâm â Kongu Nançaliy Uchchangi
Virâtarâjaragaram Vallûr ivellam durvvâra-dôrvvaledim
10. illeyi sâdhyam âduv eney âr Vishṇu-kshamâpâlacol- yen-
al âldam chûdâmani hâram ene
11. kinnarêśvara-śirah-prôttunga phani guṇamanih
12. samyakta-chûdâmanih â Vishṇuvardharangam yenisida
Lakshmâdêvigam udbhavisidan î bhû-vîsruta Nârasimhan âhava-
13. simham || padē-mâtēm bandu kaṇḍang anrita-jaladhi tām garvvadin,
gaṇḍavâtam nudivâtamg ênan embai pralaya-samayadol mêtēyam mîri
barppâ kaḍalan-
14. nam Kâlâranam mulida Kulikaracraṇ yugântâgriyanam sidilanram
singadânam Puraharan-uriganṇannan î Nârasimhan | ripusarpad-darpa-
dâvânala-bahala-śi-
15. khâ-jâla-kâlâmbuvâham ripu-bhûpâla-pracîpa-prakara-paṭutara-sphâra -jau-
jhâ-samîram ripu-nâgânika-! ârkshyam ripu-rîpa-râlini-
16. shaṇḍa-vêtanḍa-rûpam ripu-bhûbhîd-bhûri-vajram ripu-nripa-mada-mâtan-
ga-simham Nrisimham || pogalḍa tîbra-pratâpa-
. . . . gidu pogalḍudam mâ-
17. ndodam śatru-gâtra-pragalad-rakta-pravâha-prabala-guru-dhvânamum śatru-
bhûbhîd-bhûri-sandôha-dâha-prachura-chîchîti-dhvânamum irvvika-
18. lpam pogaluttirkkun Nrisimha-prabala-bhuja-balâtôpamam dhâtrig ellam ||
â vibhuvina paṭṭa-mahâdêvige sadguṇa-charitradidam Sîtâdêvige mi-
19. gilâd Êchaladêvige Ballâladēvan udayam geydam || Kali-kâla-kshatra-putra
prabalatara-durâchâra- sandôhadindampole porḍḍal pēsi bēsatt alava-
20. lida mahâ-kârteyam rakshisalk â Jalajâksham tâne band int avatarisidavol
Vîraballâladēvam kula-jâty-âchâra-sâram nripavarana udayamgeyda-
21. n âscharyya-śauryyam || vinaya-śrî-nidhiyam vivêka-nidhiyam brahmaṇya-
nam pûrma-puṇyaran uddâma-yaśôrtthiyam jita-jagat-pratyartthiyam
sarva-raja-
22. na-samstutyanan udbhavad-vitarana-śrî-Vikramâdityaram marujêsar Mma-
lerâjarâjanan ad êm Ballâlanam pôlvarê | uriganim berda chandâ Tipura-
23. m uridavol churchchuidârugârgga ri darḍada dhagila dhandhaga
dhaga chetechelchelchîtilagaṭṭu porḍḍ emba ravam kaiganme dikpâlakar
alavaliya-
24. l Vîraballâlanim (dim) d uridatt Uchchangi-yode ripu-nripati
pêlal untê || ranarangâṅana-Sûdrakam radedod int Uchchangi nur-
chchalittu
25. tat-kshanadi nôde Virâtarâjapura vottuttâytu munnânta Sêvunar âpôsana-
mâtrakam neredarill erdandu Ballâla-dôrggunavam bannisal anra
26. ballavar adâr î bhûri-bhû-chakradol || Vilayâdi yenipa Sêvunâ-bâlara
. . . . nichayâvila makarâkulav î Yadukulaparitalaga-
27. tavâytu bandu | kadana-driptâri-
raktam kûde haya-kburadindâ neligett aggada yâ
. dol mum penâ penana betti-
28. bhûtâli punya-râśikṛita-vipula-talam Vîra-
ballâla-dēvam ||
29. svasti samasta-bhuvanâśriyâ śrî-prithvî-vallabha râjâdhirâja paramêśvara
parama-bhaṭṭâraka Dvârâvatî-puravarâdhîśvaram Vâsantikâ-dêvî-labdha-

30. vara-prasāda ripu-sammardana-vinōda Yādava-kulāmbara-dyumaṇi samya-
ktva-chūdāmaṇi śatru-kshatriya-
31. māna-marddanam vīra-ripu-darppa-sharppa-janjhānila śrīmad vīrya . .
. . . parākramaika-prabhāva | nirupamāta-
32. rkyā-pratāpa naya-vinaya-svabhāva | sakala-jara-satyāśīrvāda | . . .
mudgara-samara-kēli-samsa-
33. kta . . . ripu-vijitāditya-pratāpa | saptānga . . . vilāsa
Sarasvatī . . . stambêrama (stambêrama) rāja-
34. kaṇṭhīraava | Pāṇḍya-kula . . . danda | Pallava-kula-yaśō- vipira-
dāvāraḷa | . . . | Simhala-sapāla-kuranga-kula-palāyara-kāra-
35. na kaṭhōra-nija-vijaya-dōrdanda . . . | sakala-ripu-nripa-kula . .
. . . ityādi-nāmādi-
36. samasta-prasasti-sahitam śrīmat sārvaabhauma sangrāma-Rāma Bhillama-
diśāpatta . . . dharitripatta Malerājarāja maleparolganḍa
37. Talakādu Gaṅgavādi Nolambavādi Baravase Pānungal Huligere Halasige
Belvala Talavali- taliygagonḍa bhujabala-Vīragan-
38. gan ēkāṅgavīra Sanivārasiddhi Giridurggamalla chalad-anka-Rāman asahāya-
śūra niśsanke-pratāpa-chakravartti śrī Vīraballāḍēvan asankhyāta-nija-
chāturaṅga-baleṃ
39. berasu Sēvūṇa-balam ellamam vīravilāsan emba paṭṭamānadim toḍula-
duḷiye | Sēvūṇa-bala-jaladhi-baḍavānaḷan ēkāṅgaḍim saptānga-sām-
40. mrājyaman aḷavaḍisi rāshṭra-kaṇṭakara nirmūlamam māḍi Kalyāṇa-par-
yantam āgi sukha-sankathā-vinōḍaḍim rājyam-geyyuttam ire .
41. tad-rājya-pūjyam appa rājadhāni Dōrasamudradolu śrīmad Vādībhasimba-
tārkaika-chakravartti Śrīpālatraividyaḍēvarum avara guḍḍugaḷ Mā-
42. risettiyum Kannisettiyum Bharatisettiyum int ī nālvarum nānādēsiyum
nagaramum śrīmad Abhinava-Śāntināthadēvara bhavya-jinālayam eni-
43. pa Nagara-jinālayamam māḍisida Rājasetty anvaṇamum āchāryyaḷiyum
ent endoḍe śrīmad Dramiḷa-saṅghēsmin Nārdi-saṅghō' sty A-
44. runḡuḷah anvaṇō bhāti niśśēsha-śāstra-vārāśipāragaiḷ śrī Vardharāna-
svāmigaḷa dharmatīrttham pravartisuvalli Gautamasvāmigaḷim Bhadrabā-
45. husvāmigaḷim Bhūtabali Pushpadantasvāmigaḷim . . . Sumatibhaṭā-
rakerin Akalankadēvarindam Vakragrīvāchāryyarim Vajranandigaḷim
Simhanandigaḷim Paravāḍimallarim
46. Śrīpālādēvarim śrī Hēmasēnarim Dayāpāla-munīndrarim Śrīvijayaḍēvarim
Śāntidēvarim Pushpasēnadēvarim chakra-
47. vartti śrī Vādirājādēvarim śrī Śāntadēvarim Śabdabrahmasvāmīdēvarind
Ajitasēna paṇḍitadēvarim Mallishēnamaladhāri-svāmigaḷim
48. Śrīpālatraividya-gadya-padya-vachō-vinyāsam nisargga-vijaya-vilāsam |
tad-anantaram śrīmat Traividyaḍīyāpati-pada-kama-
49. lārāḍhanā-'abdha-buddhiḷ siddhāntāmbhō nidhāna . . . mṛitāsvāda .
. . . dīkshā-śīkshā surakshā . . . kra Vākpati-ripuṇah santatam bhavya-
sēvyah sōyam
50. dākshinyamūrtir jgati vijayatē Vāsupūjya- bratīndrah tad-anantaram
sura-rājēndra-madēbha-danta-chayadol diggāmi . . .
mandiradol bha-
51. rgga-karāḷa vi . . . la-tamō Himādri-kūṭangalol Dharanīndrōḍgha-kirīṭa .
kūṭa-taladol Vāgdēvi . . . yend arivaḷ śrī muni Vajra-
52. nandya gabhīrōdāra
. . . balasita . . . jan
53. gaḷa kōḍinol podalḍ esedu Mandaraman eyde . . .
yaśō-lateye muni Vajranandya
54. Ingaḍalannaruḷi Vajranandi-
bratīvā | tat-sa-
55. mayadol Kumāran andu samasta-prabhugāvunḍugaḷi nāḍa kāyu . .
. . . pratāpa-chakravartti Vīraballāḷa-
56. dēvanam kāṇalvēḍi bandirḍdalli Abhinava-śrī-Śāntināthadēva . . .
mam ashta-vidhārchchaneyumam pūjeyumam rīshiyar āhāra-dānamumam
57. kaṇḍu piridum santasam māḍi dēvara śrī-kāryyakke . . .
nāḍagunḍugaḷ tammol aikamatyavāgi pratāpachakra-
58. vartti Vīraballāḷadēvam bandu . . . śāntidēvar- ashta-
vidhārchchanegam khaṇḍa-sphuṭita-jīrṇōddhārakkam rīshiyar-āhāradānak-
kavāgi

59. śaka-varsham 1114 neya Virôdhikrit-samvatsarad uttarâyana-sankavâna-
dandu . . . Vajranandisaiddhântadêvarige dhârâ-pûrvakam . . . nâda
Maisenâda
60. Gummanavrittioḷu . . . Muchchandiyaṃ Kaḍalahalliyam
. Kaḍalehalliya isânyada Toṇenâ-
61. da Santenâdâ Gannirâdâ naḍadu Yeluvallada simeya naṭṭa
kallu alli Guravinagundiye Mararitâleyamo-
62. raḍi moraḍi Chancharivallada taḍi Kaḍaleya-
halliya âgnâyadal Uridavâlikeya Lavivalliya Gummanavrittiiya nâ-
63. gava ya moraḍi Chancharivallam mattav-i Kaḍaleya-
halliya nairityada Bellareya kaṇi-
64. yakalu khaḍeya kolavûrbballam mattiya
marana gallutattu mattav i Kalleyahalliya vâvavya-
65. da Toṇenâdâ Halliyabîḍina trisandhiyolu kargallamoraḍi
allim Chancharivallam ten-tattu vaṭavriksha a-
66. llim mattav i Kaḍaleyahalliya isânya Gummanavrittiiya tri-sandhiya naḍu-
gaṇeya kûḍittu int idu sîmâ-krama l mangala mahâ sîrî
67. bhûmi-dânât param dânam 11
sva-dattâm para-dattâm vâ yô
68. harêta vasundharâm shashṭir varsha-sahasrâni vishṭhâyâṃ jâyate krimih-

Translation.

Victory to the commandment of Jina, the lord of the triple world, its symbol being the supremely profound *syâdvâda* of inestimable value. Blessed is the lord whose heart is the jewelled seat of the goddess of learning, free from contact with the outer world. Victory to his teaching which is the only light to human beings for dispelling the darkness of false religions.

. Sâla killed a tiger and became Poysâla. After several kings in his line came Vinayâditya, praised by the whole universe, his two royal qualities, politeness and prowess shining like two eyes for the world. His son was King Ereyanga, possessed of great glory and fame extending from the Himâlayas to Râma's Bridge, a Cupid in beauty and a vanquisher of hostile kings. He had three sons, Ballâla, Bittidêva and Udayâditya, who seemed to be the embodiments of his three great pursuits, *dharma* (righteousness), *artha* (wealth) and *kâma* (desire). Among these kings Vishnu was the middle one (by birth) but the foremost by his royal qualities and superior to all kings that passed away or are present or are to come. He was not content with the conquest of Male but went on capturing Talavara (Talkâḍ), Kâñchîpura, Koyatûr, Malenâḍ, Tulunâḍu, Nîlagiri, Kôlâla, Kongu, Nangali, Uchchangi, Virâṭa-râjanagara (Hânagal), Vallûr, by the mighty prowess of his arms.

The son of Vishṇuvardhana and his queen Lakshmâdêvi
. was the world-famous King Nârâsimha, a lion in battle. Not to speak at length : this Nârâsimha was a sea of nectar to the person who went to him submissively ; but to one who spoke harsh words from pride, he was an ocean transgressing its boundaries in the time of deluge, a Kâla, an angry serpent, a fire ending the universe, a lightning, a lion, the fiery eye of Śiva. King Nṛsimha is a black (rainy) cloud to the wild fire that is the pride of enemies, a storm to the lamp the hostile kings, a Garuḍa to the host of serpents the enemies, an elephant to the lotuses the opposing kings, a thunderbolt to the mountains the enemies, a lion to the wild elephants that are the hostile kings. Even if men cease to praise the valour of King Nṛsimha, the terrific sound of the river of blood flowing from the bodies of enemies in battle, will be proclaiming to the whole universe without a shadow of doubt the great might of arms of king Nṛsimha.

His son by the crowned queen Êchaladêvi, who surpassed Sîtâdêvi by her good character, was Ballâlâdêva. Viraballâlâdêva, possessed of wonderful prowess and good conduct, worthy of his race and family, appeared as if he were Vishnu himself born in human form in order to protect his great consort (the earth) who had grown weary and become polluted with the sin of unrighteous behaviour prevalent among Kshatriya princes in the Kali age. Who can equal Ballâla, overlord of Male Kings, a treasure-house of politeness and wisdom, devoted to Brahmans, possessed of righteousness, a lover of great fame, a conqueror of all opponents on earth, worthy of being praised by

all good people and a Vikramāditya in liberality ? Is it possible to describe the greatness of Viraballāla by whom the fort of Uchchangi was burnt causing consternation to the lords of regions and making a great crackling noise like that of the three terrible cities which were formerly burnt by the fiery eye of Śiva ? Who can sufficiently praise on earth the prowess of Ballāla by whom Uchchangi was destroyed, Virāṭarājapura (Hāngal) was swallowed at a mouthful and the power of Sēvūṇas opposing him was sipped like a drop of water.

Be it well. While the illustrious Viraballāladēva, the refuge of the universe, favourite of earth and fortune, rājādhirāja-paramēśvara, paramabhāṭṭāraka, lord of the excellent city of Dvārāvātī, obtainer of boons from Vāsantikādēvi, delighter in destroying enemies, a sun in the sky that is the Yādava race, crescent jewel of righteousness, destroyer of hostile kings, a wild storm in driving away the pride of powerful enemies, possessed of great valour, and of indescribable and unrivalled splendour and polite behaviour, blessed by all people, ready to fight with his club, resplendent like the sun, a royal lion to elephants that are the hostile Kings, a wild fire to the forest that is the fame of the Pallava race, scatterer of the deer that are the Simhala and Sapāla, possessed of strong and victorious arms, possessed of all these and other attributes, the illustrious monarch, a Rāma in battle, a terror to Bhīllama, king over Male Chiefs, vanquisher of opponents, conqueror of Talakāḍu, Gangavāḍi, Nalambavāḍi, Banavase, Pārungal, Huligere, Halasige, Belyala, bhujabala-Vīra-gaṅga, a hero requiring no assistance, niśśanka-pratāpa-chakravartī, the illustrious Viraballāladēva, crushing the whole army of Sēvūṇas with his countless troops and thus becoming a submarine fire to the ocean that is the might of the Sēvūṇas, administered his kingdom with the seven attributes of sovereignty and uprooting all enemies to his kingdom and reigned over a territory extending up to Kalyāṇa in peace and happiness :—

Be it well. In the capital Dōrasamudra, respected throughout the kingdom, the illustrious Vādībhasimha-tārkika-chakravartī Śrīpāla-traividya-dēva and his disciples Mārisēṭṭi, Kāpnisēṭṭi, Bharatīsēṭṭi, all these four together with the merchants from all countries and citizens caused to be erected a fine Jaina temple of god Abhinavaśāntināthadēva called Nagarajinālaya. The following is the pedigree of Rājasetṭi, who was instrumental in the construction of the said basti and also of his guru .

In the Nandi-saṅgha which is a part of the illustrious Dramiḷa-saṅgha and Irunga-lānvaya are several learned men well versed in all the śāstras. The holy teachings of Vardhamānasvāmi being prosperous, from Gautamasvāmi was descended Bhadrabāhu ; from him Bhātabali Pushpadanta ; from him came Sumatibhāṭṭāraka ; from him Akalanka ; from him Vakragrīva ; from him Vajranandi ; from him Simhanandi ; from him Paravāḍimalla ; from him Śrīpāladēva ; from him Hēmasēna ; from him Dayāpāla ; from him Śrīvijayadēva ; from him Śāntidēva ; from him Pushpasēna from him Vādirājadēva ; from him Śāntadēva ; from him Śabdabrahmasvāmi ; from him Ajitasēnapaṇḍita ; from him Mallishēnamaladhāri ; from him, Śrīpālatraividya.

The teachings of Śrīpālatraividya-dēva in the form of prose and poetry are ever victorious. After him came Vasupūjyabratīndra, with his spiritual knowledge obtained by the worship of the lotus feet of Traividya-vidyāpati, versed in the siddhānta ever worshipped by devotees, and a personification of upright conduct.

His successor was Vajranandi whose fame pervaded the tusks of the elephant of Indra Śiva's body, the peaks of Himālaya mountain, the crown of Dharaṇīndra (serpent)

While the *kumāra* (prince) with all prabhugāvūṇḍas and nādugāvūṇḍas was on a visit to the illustrious pratāpachakravartī Viraballāladēva he was pleased to see the eight-fold worship and the free distribution of food to ascetics in the temple of God Abhinava Śāntināthadēva. On this occasion King Viraballāladēva, acting in accordance with the unanimous prayer of the nādagaṇḍas made a gift of the villages Muchchanḍi and Kadalahaḷli in Gummanavṛitti in Maysenāḍu to Vajranandi-saiddhāntidēva on the uttarāyana-saṅkrānti day of the year Virōdhikrit, Śaka 1114 for the service of offering eight-fold worship to god Śāntideva and for repairs of the temple and for the free gifts of food to ascetics. (Boundaries of the villages granted)

A stone set up in Yeluvaladasīme to the north-east of Kaḍalahalli and beyond the (common boundary of ?) Torenāḍu, Santenāḍu, and Gaṇṇināḍu . . . Tāley-amoraḍi near Guravinagaṇḍi . . . the bank of the stream Chancharavalla . . . to the south-east of Kaḍalyahalli . . . morāḍi, a pond . . . to the south-west of Chancharivalla and Kaḍaleyahalli . . . the hillock of black rock situated in the common boundary of Kaḍaleyahalli, Torenāḍu and Halliyabīḍu : thence the banyan tree to south of Chancharivalla; thence the common boundry of the north-east of Kaḍaleyahalli, Gummanavṛitti . . .

Good fortune . . . No greater gift is found than the gift of land. He who takes away a gift of land made by oneself or by others will be born as a worm for sixty thousand years.

Note.

This record contains the usual genealogy of Hoysala kings up to King Vīraballāla II and records the gift of two villages Muchchaṇḍi and Kaḍalahalli in Gummanavṛitti in Maysenād by King Vīraballāladēva for the service of God Abhinava Śāntināthadēva set up by some settis including Rājasetṭi with the cooperation of nādu-gaṇḍas and the Jaina saint Śrīpālatraividya. The prince is said to have personally inspected the temple and pleased with the way in which the religious services and distribution of alms to ascetics were conducted and the grant was made by the King at the request of prince and the nādu-gaṇḍas. The monk Vajranandi, disciple of Vāsupūjya, was entrusted with the management of the above temple and charities. The date of the grant is the Uttarāyana-sankrānti day of the year Virōdhikṛit, Śaka 1114. But Śaka 1114 coincides with Parīdhāvi the year after Virōdhikṛit and not Virōdhikṛit as stated in the grant. The date is not verifiable. The inscription stone is found on a hill called Nanjedēvaragaḍḍa at some distance from a Śiva temple. Although the grant to the Jaina temple implies the existence of such a temple near to inscription stone at the period of the grant, at present, however, all vestiges of Jaina worship have disappeared on the hill and only Śiva worship is conducted there.

26.

At the village Kandali in the Hobali of Hassan, on a stone set up in the field of Timmagauḍa.

Size 2'—0"×1'—3".

Kannaḍa language and characters.

- | | |
|------------------|------------------|
| 1. śrī Vāruva- | 4. lālarāya |
| 2. da Bōge Sāha- | 5. koṭṭa koḍagi. |
| 3. niyarige Ba- | |

Note.

This and the succeeding two numbers record the grant of plots of land in which the inscription stones are set up, to Bōge Sāhani, a cavalry officer by the Hoysala King Bāllālarāya.

27.

At the same village, on a stone set up in the Koḍagi land of Muddegauḍa.

Size 3'—0"—1'—6".

Kannaḍa language and characters.

- | | |
|-------------------|-----------------|
| 1. śrī Vāruvada | 4. ya koṭṭa ko- |
| 2. Bōge Sāhaniya- | 5. ḍagi. |
| 3. rige Balālarā- | |

28.

At the same village, on a stone set up in the land of Hanumantarāya.

Size 3'—0"×1'—6".

Kannaḍa language and characters.

- | | |
|-------------------|---------------|
| 1. śrī Vāruvada | 4. rāya koṭṭa |
| 2. Bōge Sāhani- | 5. koḍagi |
| 3. yarige Balāla- | |

29.

To the east of the village Kôramangala in the Hobli of Dudda, on a stone set up in the land of Karaḍegaḍa.

Size 3'—2"×1'—10".

Kannada language and characters.

1. svadatâm | paradattâ vâ
2. yô harêta vasundha-
3. râm | shashthir vvarsha-sahasrâ-
4. ni vishthâyâm jâyatê kri-
5. miḥ | na visham visham i-
6. tyâhur brahma-svam visham u-
7. chyatê | visham êkâki-
8. nam hanti dêva-svam putra-
9. pautrakam-

Note.

It is curious that this inscription contains only the imprecatory stanzas found in other grants.

30.

To the east of the village Mâyisamudra in the same hobali, on a stone lying in the pasture land.

Size 3'—3"×1'—6".

Modern Kannada characters and language.

1. Yiva-samvathsarada
2. Kârttika ba | lû Ka-
3. darayyana maga
4. Masanayage |
5. Kâmarûra kereya-
6. bandige biṭṭa bhû-
7. miya sâ-
8. sana

Note.

This records the grant of some land to Masanaya, son of Kadarayya, for the service of *Kereyabandi* (removal of the silt in tanks ?) of the village Kâmarûr.

31.

At the village Heragu in the same Hobali, on one of the sides of a pillar in the sluice of the tank.

Size 6'—0"×1'—6".

Kannada language and characters.

- | | |
|------------------------|--------------------------|
| 1. śrīmad-Ātrēya- | 3. ḍeya Hiṭṭamayan ikki- |
| 2. gôtrada Heraginûro- | 4. da tûmbu dēgula |

Note.

This records the erection of the sluice and a shrine by Hiṭṭamayya, of Ātrēya-gôtra, the ruler of Heragu.

32.

On the other side of the same pillar.

- | | |
|-----------|---------------|
| 1. Nârāṇa | 3. vāṇa |
| 2. Malli- | 4. Hiṭṭamayya |

Note.

This inscription which is engraved in Kannada characters of the Hoysala period contains merely three names. Nârāṇa, Malliyāṇa and Hiṭṭamayya. Probably they are the names of the builders of the tank or the sluice.

At the same village (Heragu), on a stone lying near the Ísvara temple. (Number 60 of Hassan Taluk in Epigraphia Carnatica Vol. V, revised).

Size 1'—6"×1'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarâ-
rambha mûla-
2. stambhâya Śambhavê ||
3. śrî śivam astu sarvva-jagatô para-hita-niratâ bhavantu bhûta-gaṇâ (h)
dôshâh
4. prayântu nâsam sarvvatra janas sukhî bhavatu lôkah | svasti samadhiga-
5. ta-pancha-mahâ śabda-mahâmaṇḍalêśvaram Dvârâvatîpuravarâdhîśvaram
Yâ-
6. dava-kulâmbara dyumaṇi Malaparoluganḍa Kongu Nangali Gangavâḍi
7. Noṇambavâḍi Banavase Hânungalu Halasige-gonḍa bhujabalavîra
8. Jagadêkamalla pratâpa Hoysala śrî Nârasimha Dêvaru śrîma-
9. drâjadhâni Dôrasamudrada nelaviḍinlu dushṭa-nigraha śishṭa-pra-
10. tipâlanam mâḍi sukha-sankathâ-vilôḍadim prithvîrâjyam geyyuttam ire.
11. saka varshsha sâsiradenbattaneya Bahudhânya-samvatsarada Paushya.
12. śuddha trayôdasi Sôma-vârad uttarâyâṇa-sankrâtiyam-
13. du pratâpa Hoysala śrî Nârasimhadêvara dattiyâgi Hera-
14. goḍeya Sôvanâthima.

Note.

This inscription is incomplete since a portion of the bottom of the stone on which it is engraved is broken off. It seems to record some gift in the name of the Hoysala King Narasimha by Sôvanâthimyya, ruler of Heragu. It is dated Monday the 13th lunar day of the bright half of Pushya, Uttarâyâṇa sankrânti of the year Bahudhânya, Śaka year 1080. The date corresponds to Sunday 4th January of A.D. 1159, the tēdi of Makara being ||

On another face of the same stone.

Kannaḍa language and characters.

- | | |
|------------------------------|---------------------------------|
| 1. svasti samadhigata- | 8. Bâchara sam srâvaṇa suddha |
| 2. pañcha-mahâsa. | dasami |
| 3. mahâmaṇḍa. | 9. bñhavâradandu śrîmatu. |
| 4. svaram Vîraba. | 10. . . bâlâd Arkkê svaradê- |
| 5. ladêvara râjya. | 11. vara nandâ-dîvigege biṭṭ |
| 6. chandrârka-sthira | 12. ettu gâṇa vondu int î- |
| 7. Heragina sunkada herggaḍe | 13. dharmmam âvamprati- |
| | 14. pâlîsade kiḍisidavange pañ- |
| | 15. cha-mahâ-pâtakam akkum. |

Note.

This records the gift of an oil-mill work d by bullocks the income of which is meant to be used for the service of lighting perpetual lamps before Arkêśvara of . . bâlâ made by Bâcharasa, the chief customs officer (sunkada-herggaḍe) of the village Heragu in the reign of King Vîraballâla. The date of the grant is stated to be Thursday, 10th lunar day of the bright half of the month Śrâvaṇa. The date is not verifiable. It ends with the usual imprecations.

To the north-west of the same village Heragu, in the land of Mārana Timma.

Size 4'—4"×1'—6".

Kannaḍa language and characters.

1. śrī ōm namaś Śivāya chārave †
2. trailōkya-nagarārambha-mūlastambhāya Sambhavē † svasti śrī-
3. mat-pratāpachakravartī Hoysala vīra
4. ysala cha yuḍuga
5. namba bhūbhujam † ya
6. yāryya-nandanam † na
7. pp Ereyanga-bhūbhujam || samara ya yam na
8. suran atulavijayam vi rātiyam Narasimha-su-
9. tan āgirdam † Viṣṇu-tanaya
10. konḍera Tribhuvanamalla la
da ka
11. rāgirdar Nāra-
12. simhan āhavasimham Talakāḍu Gangavā-
13. ḍi Nonambavāḍi Hānūgallu goṇḍa bhujabala vīra-
14. Gangana asahāyāsūra Sanivārasiddhi giridurggamalla Chaladankarāma
15. pratāpa Hoysala vīra Ballāla dēvaru śrīmad-rājadhā-
16. ni Dōrasamudradōlu sukha sankathā-vinōdadim rājyam-
17. geyyuttum ire tat-pāda-padmōpajīvi
18. ntavāmara sangama-dhātri
19. ladēvigam ātmajar apra jagalu
20. rge Dēvarāja la nu vā
21. tanaya Heraginiya mārānu venipa
22. ru bhōdhi dhareyol †
23. kritapunya Māchiseṭṭi dharmmadim
24. kshitibinayama
25. satam kuladīpaka Māchiseṭṭiyum svasti sakavarisha 1105
26. Sōbhakrit-samvatsarad Āshāḍha śuddha Pāḍimi Sō-
27. mavāradandu Heragūru
28. nna heggaḍeyum Māchiseṭṭiyu Maysenāḍa gavuḍugalu
29. prajegaluv irddu Sōmēśvarasvāmi-dēvāḷyada haḍu-
30. vana meyya gadde salage hattu beddale mattar ondu || int initu-
31. vam Māreyabhaṭṭa Māde (ya) ge kālām karchchi dhārāpūrvakam mā-
32. di biṭṭaru || idan ārādaruvādalli pratipālisidavanu
33. sâyira kavileyum Gangeya taḍiyali kōḍum ko-
34. lagavam honnum belliyim kaṭṭisi chaturvêḍadâ pārāga brâ-
35. hmanargge koṭṭa phalam eyduvaru kiḍisidavaru saha-
36. sra-kavileyam brāhmanarumam Gangeya taḍiya-
37. li vadhiyisida gatiyan eyduvaru || ōm namaś Śivāya ||
38. sva-dattam para-dattam vā yō harēti vasundharā
39. hasrāni miṣṭāyām jāyatē krimih || i-dharmmava
40. n Chāmāyana Māchiseṭṭi || i-dharmmava Haryapagavūḍa
41. seṭṭige dēvara hindana gadde hattu koga salvudu

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of 10 salages and of a plot of dry land measuring 1 mattar to the west of Sōmēśvara temple by heggade of the village Heragūru together with Māchiseṭṭi, the gaḍas and other inhabitants of Mayse-nāḍu to Mādeya, son of Māreyabhaṭṭa after washing the feet of the donee. It is further stated in the record that a plot of wet land with the sowing capacity of 10 koḷagas behind the temple was granted to Māyagaṇḍa and seṭṭi. The record is dated Monday the 1st lunar day of the bright half of Āshāḍha in the year Sōbhakrit, Śaka 1105. According to Svamikanaru Pillai's Tables the English equivalent of the date is Wednesday the 22nd June A. D. 1183. Sōma may be a mistake for Saumya, Wednesday. The grant ends with the usual imprecations.

36.

At the village Valagerehalli in the same Hobali of Dudda, on a stone pillar in the temple of Heraginamma.

Size 5'—6"×1'.

Kannada language and characters.

- | | |
|--------------|----------------|
| 1. śrī Mahā- | 4. rya kô- |
| 2. dēvargge | 5. diya le- |
| 3. biṭṭa ke- | 6. ddale ma 2. |

Note.

This records the gift of a plot of dry land of 2 mattars situated below the waste weir of the tank for the service of god Mahādēva.

37.

To the north-west of the village Kaṇajanahalli in the same Hobali of Heragu, on a stone lying near the ruined Kallēśvara temple.

Size 4'—0"×2—6".

Kannada language and characters.

1. śrī ōm nama Sivāya || namas tunga-śira-chumbi-chan-
2. dra-chāmara-chāravē trailōkya-nagarāram-
3. bha-mūlastambhāya Sambhavē !
4. svastī samasta-prāṣasti-sahita śrīmatn Hoysaladē-
5. var Dōrasamudrada nelevīdina [lu] sukha-sankathā-vinō-
6. dadim rājyaṃ geyyuttam irḍdu Heragina Būchime-
7. ya Māragavaḍa samasta-prāje gavudugaḷu Śrī-
8. mukham emba sanchhharadandu Sōmavāra Makara-sankramaṇa
9. Betipātadandu Nāgagaḍa Chikkaṇana Mādagaḍa
10. Kāliseṭṭi int inibara putra Gavudaya samasta-
11. prajegaḷum irḍdu Vāmadēvara Sōmeyana kālam karchchi dhārā-
12. pūrvvakam mādi biṭṭa garḍde dēvara sāre bhūmi keya
13. Koḍagehalladali sāhaṇi . . . ya haḷali ! keyi Gō-
14. liya haḷali 10 keyi inisu Nāgaṇana dēvāyakke biṭṭa
15. dharmma || Maragaḍana maga Māchaya sva-dattam para-dattam vā
16. yō harēta vasurdharā ! sashtir varisha-sahasrāni viṣṭāyām
17. jāyatē krimi ! priyadind int idaneyde kāva purushamg ā-
18. yum jayaśrīyum-akke yidam [kāyade] kāyada pāpige Kuruksheṭra-
19. doḷ ekkōti-munīndrarām kavileyam vēdādhyaram kond ad-ond ayaśam
20. sārḍdapud endu sārīdapuv ī-sailāksharam dhātriyo!

Note.

This records the gift of some wet land to Sōmeya, son of Vāmadēva, by Būchimaya of Heragu, Māragauḍa, all the *praje-gauḍas*, Nāgagaḍa, Mādagaḍa son, of Chikana, Kāliseṭṭi and their sons Gauḍaya and all other people for the service of a temple built by Nāgaṇa. The grant is signed by Māchaya, son of Maragaḍa and is stated to have been made during the reign of the illustrious king (name not given) of the Hoysala dynasty at Dōrasamudra, on Monday, the day of Makara Sankrānti and Vyatīpāta in the year Śrīnukha.

The grant ends with the usual imprecatory verses.

38.

At the village Kōḷihalli in the same Hobali of Heragu, on a vīragal set up near the Ísvara temple below the tank.

Size 3'—0"×2'—0".

Kannada language and characters.

(1st row)

1. svastī tribhuvanamalla malapar-
2. lugaṇḍa Vishṇuvarddhana Biṭṭidēva

(2nd row)

3. poysalaṃ Gangamvâḍi Tombhaṭṭarusâsi . man âlutta-
 4. m i ru-go
 5. lalu bandu kâḍi biḷḍu Sômana Sivalôka-

(3rd row to right)

6. prapitan âḍa śrî

Note.

Several letters in this inscription have disappeared owing to the bad practice of the villagers sharpening their reaping knife on inscription stones. The inscription seems to record the death of Sômana in a cattle-raid during the reign of king Vishṇu-vardhana Biṭṭidêva Poysala over the province Gangavâḍi Ninety-six Thousand.

39.

At the village Kittanakere, in the same Hobli, on a stone set up near the temple of Gaṇêśa.

Size 2'—4"×2'—7".

Kannaḍa language and characters.

- | | |
|-------------------------|-------------------------------|
| 1. śrîmatu | 4. Râyanaṇayaka- |
| 2. śrî Râmapa Sa- | 5. karu Kittanakereya |
| 3. rvari-samvatsaradalu | nikkisida |
| | 6. kaḷachi âgi mâḍuva hola |

Note.

This records the grant of some land by Râyana Nâyaka as rent-free estate (*kaḷachi* or *kânâchi*) to some person in the year Śârvari for having done some service at Kittanakere.

40.

At the same village, on a stone lying by the side of the Îśvara temple.

Size 5'—6"×2'—0".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrî-prithivîvaliḷḷa mahârâjâdhirâja paramêśva-
2. ra paramabhaṭṭarakam Dvârâvatîpuravarâdhisvaram Yâdava-kuḷâmbara-dyuma-
3. ṇi samyaktva-chûḍâmaṇi malerâjarâja maleparolu-gaṇḍa Talakâḍu Ganga-vâḍi No-
4. ṇambavâḍi Banavâse Hânungallu Huligere Halasige Belvoḷa Taṭṭavâḍi Talakâḍunâḍu
5. gaṇḍa bhujabala Vîragangan êkāṅgan êkāṅgavîra sanivârasiddhi giridurgga-malla chaladankarâman asahâ-
6. yaśûra niśśankapratâpachakravartti Hoysala vîra-Ballâḷadêvarasaru Kalyâṇa-paryyantam â-
7. gi sakala-jana-kalyâṇa-mahôtsavadim êkachchhatra-chehhâyeyim suka-sankathâ-vinôḍadim râjyam geyutta-
8. m ire ll
9. svasti śrîmatu saka varsha 1117 neya Rākshasa-samvatsarada Mâgha su 10 Brihavâ-
10. radandu Chaṭṭagaṇḍara Mâlayyana maga Sômeyanu Hâruvanahalliya dâriyalu
11. hemmakkaḷa uḍe urchchaliyade tânuṃ tana sangaḍada Bechcheya-mâvanuṃ vîragâlegam kâḍi he-
12. makkaḷa kâḍu kaḷiḷi kaḷḷaram kondu tâvu sura-lôka-prâptar âgi dēvakan-nevar uydaru â-
13. tan illada herage âtanim hiriyaṇṇa Kalleyanuṃ âtana tamma Benacheyanuṃ avara kiri-

14. yayya Kaṭṭadahalliya Mādigaḍaṇum int i-mûvarum âtana vîravastuvam
nilisida silâlêkhe
15. Chaṭṭagaḍara kereya kelage tamma kere-maṇṇinalli Benacheyanum Bam-
meyanum Sômajîyana kâlam ka-
16. rehchi vîragallinge nivêdyakkam hû-patregam dhârâ-pûrbbakam mâdi biṭṭa
gade ko 4 yi-dharmma
17. yi-dharmmavam pûjisade
18. udâsîna-mâdidade kavile-
19. yam brâmmaṇara konda pâpa.

Translation.

Be it well. While Hoysala Vîra Ballâladevarasar, the refuge of the whole universe, favourite of Fortune and Earth, mahârâjâdhirâja, paramêśvara, paramabhattachâraka, lord of the excellent city of Dvârâvati, a sun in the firmament of the Yâdava race, a crest-jewel of rectitude, king over Male Chiefs, a terror to enemies, conqueror of Talakâ, ḍu, Gangavâdi, Nonambavâdi, Banavase, Hânungallu, Huligere, Halasige, Belvola-Taṭṭavâdi and Talekâḍu-nâḍu, bhujabala Vîragangan, great hero, Śanivârasiddhi, Giridurgamalla, a Râma in battle, a brave warrior, possessed of undoubted prowess, was ruling over his kingdom stretching as far as Kalyân under a single umbrella in peace and prosperity making all his subjects happy :—

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the year Râkshasa, Śaka year 1117, Sômeya, son of Mâlâyya who was the son of Chaṭṭagaḍa along with his uncle (?) Bechcheya fought heroically on their way to Hâruvanahalli in defence of their women from outrage by robbers and after slaying the robbers and rescuing their women died in the battle and were carried to the world of gods by celestial damsels. On his death his elder brother Kalleya, his younger brother Benacheya and their uncle Mādigaḍa set up this inscription stone in memory of his valour. Benacheya and Bammeya after washing the feet of Sômajîya made a gift to him with pouring of water of a plot of wet land with the sowing capacity of 4 koḷagas below the tank of Chaṭṭagaḍanakere from among the lands there belonging to them in order that food and flowers may be offered to the vîragal. Whoever disrespecting this grant treats it with indifference will incur the sin of killing tawny cows and Brahmans.

Note.

This inscription belongs to the reign of the Hoysala King Vîraballâla II. It is a vîragal recording the death of a warrior named Sômeya in rescuing women from robbers. Its chief interest lies in the fact that a special land grant is made for offering daily worship to the vîragal, a custom which seems to have been mentioned nowhere else. The date of the grant corresponds to Thursday 11th January of A.D. 1198. The usual imprecation is found at the end of the grant.

41.

At the same village Kittanakere, on a stone lying buried before the Išvara temple in ruins.

Size 4'—9"×2'—3".

Kannaḍa language and characters.

1. śrî namaḥ stunga-siras-tumbi-chandra-châmara-châravê | trailôkya nagarârâṇi
2. bha-mûlastambhâya Sambhavê || lingamene janani-janakam lingamene ena-
3. gâldan âpta-bandhava bhrâtru || lingam ene sarvvaṇi enisuva sangam doreko-
4. lge janma-janmântaradolu || ôṃ namaḥ Sivâyâḥ Gaṇapatyâyâ namaḥ | śrî
śrî
5. Śrîg utpatti-nimittav âda Yadu-vamśâmbôdhig indhûdbhavad râgam śrî-
Salanem-
6. baṇ āgi puliyam poydâ Saḷam Hoysaḷam yôgindrôktiye in âdan â-pesare
7. tad-vamśadavargg appina bhôgaiśvaryya-guṇânvitar ppalabarum râjyaṇ-
geyutt irppinaṇ | vinaya-prati-
8. pa-rûpaṇ Vinayâdityaṇ samasta-bhuvana-stutyam | janakke tâldi
Karṇṇan enippam san-mârgga-vri-

9. tti nityâbhyudayam || â-Vinayâditya-sutan appa Ereyangadêvangam Êchala-dêvigam puttî pu-
10. rushârta-trayakkam trai-purusharggam dore yenisi jasam bettar Ballâludêvanum Bittidêvanum Udayâ-
11. dityanum endu mûvar arasugaļavarolu madhyaman âgiyum kshatriya-dharm-madoļ uttaman enisi Ma-
12. le-modalâgi mûdaņa samudrame sîmeyenal âldam || â-Vishṇuvarddhanangam bhâvôdbhava-râjya-Lakshmiy enisida
13. Lakshmâdêvigam udubhavisidan î-bhû-vîsruta-Nârasimhan âhava-simham || â-vibhuvina paṭṭamahâdêvige sadgu-
14. ṇa-charitradindam Sîtâdêvige migilâd Êchaladêvige Ballâlâdêvan udayam-geydam | âtana vikramam upamâtîtam bhû-ta-
15. ladol uļa bhûtaļa-paṭigalu bhîti-nata-vikaṭam âvuðo || tan-nija-dhareyan âdai sa nâdâlvar || raņa-rangâṅgaņa-Sûdrakam
16. naðedod int Uchchangi nuṣṣeṣa tatu-kṣaṇadim nõðe Virâṭarâjapuram ottutt âytu murti ânta Sêvunar âpôsana-
17. mâttrakam neredar illendandu Ballâla-dôr-guṇamam baṇṇisal aṇṇa ballavar adâr î-bhûri-bhû-chakradolu | ânâtôgrîvar e-
18. nippa Pândya-kulamam nirmûlanam geyd ajêyanan udâtta Murâri-Kêsavana sarvasvaṅgalam gelda dhîranan âtôpadin ânta Sê-
19. vunar and ond-âneyolu gelda vîranan âr âmpa nripâlakar kkadanadolu Ballâla-bhûpâlanam || svasti samasta-
20. bhuvanâsrayam śrî-prithvîvallabham mahârâjâdhîrâja paramêsvara parama-bhaṭṭârakam Dvârâvatî-puravarâdhîsvaram
21. Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâjarâja malapar-oluganḍa Talakâḍu Gan-
22. gavâdi Nonambavâdi Banavase Hânungallu Huligere Halasige Beluvala Taṭṭavâdi Talekâḍunâḍu
23. konḍa bhujabala-vîragangan êkâṅgavîra sanivârasiddhi giriduggamalla chalad-anka-Râman asahâyaśûra nissanka-
24. pratâpachakravartti Poyisaļa Vîra-Ballâlâdêvarsaru Kalyâṇa-pariyantamâgi sakala-jana-kalyâṇa-mahô-
25. tsavadin êkachchhatra-chchhâyeyim sukha-sankhatâ-vinôdadim prithvî-râjyam-geyyutam ire || tat-sâmrajya-pû-
26. jyam appa Uddingapâlar ânâyam ent endaðe || śrî-Uddingapâladêvaru tamma ettisida dêvâlyada dharmma pra-
27. varttisuvalli avara magan appa Îsarajîyange Kittanakeṛeya Prithirâva-setṭiya makkaļu Châmagaṇḍa Mâ-
28. digavuḍa Sômagavuḍa int î-mûvarolage Châmagavuḍana makkaļu Râma-gavuḍa Pârisagaḍa
29. Daṇḍigavuḍa Mahâdêvasetṭiya makkaļu Râmeyanâyaka Châkeyanâyaka Hachayasâhaṇi Sô-
30. magavuḍana makkaļu Pârisagavuḍa Jannagavuḍanum int î-mûvaru gavudugaļum Bittanaheggaðe Âditradêva Ga-
31. ṇapayya Singaṇṇa Bôkaṇṇa Baddagavuḍara Mâleya Keyimâlagavuḍara Kalleya Masaṇagavuḍana ma-
32. ga Kêṭayya Êchagavuḍara Mâchaya Honnôleya Mâragavuḍa Donḍavurada Mâkisetṭi Kaṭṭadahalliya Mâdi-
33. gavuḍa Muttattiya Kâlisetṭi Setṭigahalliya Kâcheya Tibbagavuḍara Bom-meya Kâmeya Kônana Giriyaṇa E-
34. kajja Nâdara Kêṭaya Dêmisetṭiya Dêvaṇa int inibarum pramukhyavâgi svasti śrîmatu saka variśa 1095 neya
35. Vijaya-samvachharada Vaiśâkha su 10 Brihavâradandu Siddhêsvaradêvara aṣṭa-vidhârchanegam niyivêdyakam khaṇḍa-sphuṭita-jîrṇnô-
36. dhârakavâgi śrî-Vîra Ballâlâdêvara ardhaṅga-lakshmi Umâdêviyara hiriya-maneverggaðe Kêsimayyanum Bittiyaṇa-
37. herggaðeyum mûvaru gavudugaļum samasta-prajegaļu mukhyavâgi â ūra hiriya keṛeya keļage 25 gê-
38. num bâchi-vidiya-kôlalu Kaḍavada gondiyalli kaba | râtakam sa 1 ko 10 Muguliyakaṭṭada hin-
39. de hiriya tûmbinanitu harivalli sa 2 ko 10 hâla mēle beddale kamba 4 râ || kayigâṇa | ondu dêva-

40. golagada mārṅolaga int initumam Uddingapālādēvara magan appa Īsvarajī-
yana pāda-prakṣhālana-pu-
41. rassara dhārā-pūrvvakam mādi sarvva-bādhā-parihāram āgi ā-chandrārkkam-
baram naḍavantāgi biṭṭa da-
42. tti || sva-dattām para-dattām vā yō harēt sam vasundharām shasṭim
varsha-sahasrāṇi viśṭhāyām jāyatē kṛi-
43. miḥ || priyadind int idan eyde kāva purushang āyum jayaśrīyum akke idam
kāyade kāyva
44. pāpige Kurukshêtradol Vāraṇāsiyol ekkōṭi-munīndraram kavileyam vēdā-
dhyaram kond ad-
45. ond ayaśam porddugum endu sārīdapuv ī-sailāksharam dhātriyo! ||

Translation.

Salutation to Śambhu, beautiful with the fly-flap that is the moon touching his lofty forehead, foundation-pillar to the city of the three worlds. Linga is the father and mother, Linga is my master, friend, relative and brother, Linga is my all. May it be with me in all my births. Obeisance to Śiva. Obeisance to Gaṇapati.

To the sea of Yadu family, which is the birth-place of the goddess of wealth is king Saḷa a full moon. By slaying a tiger he was called Hoysaḷa by the foremost of Yogis and this name Hoysaḷa continued among his descendants also. After several of them passed away, ruling over the kingdom, full of happiness, wealth and noble qualities, there came King Vinayāditya, an embodiment of nobility, praised by the whole world, a Karna to people, a follower of the path of righteousness and ever prosperous. To Ereyanga, son of Vinayāditya and Echaladēvi were born three sons Ballāladeva, Biṭṭidēva and Udayāditya, who were full of fame and appeared as if they were the embodiments of the three great *purushas*. Of them, the middle one Biṭṭidēva, the foremost in the possession of kingly qualities ruled over a territory extending from the Male country to eastern ocean. To that King Vishnuvardhana and to Lakshmādēvi, a queen over the Kingdom of Cupid, was born the world-famous Nārasimha, a lion in battle. That king had by his crowned queen, Echaladēvi, who was superior to Sītādēvi in character, a son named Ballāludēva.

His prowess was unrivalled in the world. All the kings on the surface of the earth submitted to him in fear. Who can sufficiently praise the valour of Ballāla in the vast expanse of earth? For, it is said that when Viraballāla, a Śūdraka in battle-field set out, Uchchangi fell away, Virāṭarājapura (Hānagal) was swallowed as a mouthful, the power of the Sēvūnas opposed to him proved less than a drop of water for sipping. Who can encounter in battle King Ballāla who uprooted the race of the haughty Pāṇḍyas, who carried away all the wealth . . . and who, mounted on an only elephant, conquered the Sēvūnas that opposed him in pride?

Be it well. While Poysala Viraballālādēvarasa, a refuge of the universe, favourite of earth and fortune, *mahārājādhirājaparamēśvara*, *parama-bhaṭṭāraka*, lord of the excellent city Dvārāvati, a sun in the firmament of the Yādava race, crest-jewel of righteousness, overlord over Male-chiefs, vanquisher of the opponents, conqueror of Talekāḍu, Gangavādi, Nonambavādi, Banavase, Hānungal, Huligere, Halasige, Beluvala, Taṭṭavādi and Talekādunāḍu, a Ganga of great valour, a warrior not depending upon others, *Sanivārasiddhi*, *Giridurgamalla*, a Rāma in battle, a hero who fights without assistance, niśśankapratāpa-chakravarti, was ruling the kingdom of the earth extending up to Kalyāṇa under a single umbrella in peace and happiness making the subjects happy :—

The following is an account of the family of Uddingapāla, honoured throughout the kingdom :—Uddingapālādēva erected a temple and while this was in a flourishing condition, Chāmagauḍa, Mādigaḍa and Sōmagauḍa, sons of Prithirāvasēṭṭi of Kittanakere; the above Chāmagauḍa's sons Rāmagauḍa, Pārisagauḍa and Daṇḍigaḍa; Mahadēvasēṭṭi's sons, Rāmeyanāyaka, Chākeyanāyaka, Hachayasāhani; Sōmagauḍa's sons Pārisagauḍa and Jannagauḍa; these three gauḍas and Biṭṭanaheggaḍe, Adityadēva, Gaṇapayya, Singaṇṇa, Bōkaṇṇa; Māleya, son of Baddagaḍa; Kalleya, son of Keyimālagauḍa; Kēṭayya, son of Masanagaḍa; Māchaya, son of Echagaḍa; Māragauḍa of Honnōle; Mākisēṭṭi of Donḍavura; Mādigaḍa of Kaṭṭadahaḷli; Kālīsēṭṭi of Muttatti; Kāchaya of Seṭṭigahaḷli; Bommeya, son of Tibbagaḍa;

Kâmeya ; Kōṇana Giriyaṇa ; Ēkajja ; Nâdara Kêtaya ; Dêvaṇa, (son) of Dêmiseṭṭi. All these and others :—

Be it well. On Thursday the 10th lunar day of the bright fortnight of Vaiśākha in the year Vijaya, Śaka 1095, Kêsimayya, the chief household officer of Umâdêvi, queen of the illustrious Vîraballâlâdêva, Bittiyanaheggade, three gaudas and all the subjects and others washed the feet of Īsvaraġiġya, son of Uddingapâla and made a gift with pouring of water of one oil mill worked by hand and the following plots of land free from taxes to last as long as the sun, moon and stars endure :—1 Salage and 10 koḷagas of land in Kaḍavadagondi situated below the chief tank to be measured by a rod 25 spans in length, 2 salages and 10 koḷagas of land below the chief sluice behind Muguliyaka tta, 4 kambas of dry land in the waste land of the village. These lands together with an oil-mill worked by hand and the right to collect three koḷagas of grain as dēvagolaga were given away to him for conducting the eightfold worship to God Siddhêsvara and for offering food to the god and for the repairs of the temple.

Whoever seizes land given by himself or others will be born as a worm in ordure for sixty-thousand years. These letters on stone proclaim on earth that the person who protects this lovingly will be blessed with long life and prosperity ; but that the sinner who displeased with the grant refuses to maintain it will incur the infamy of slaying seven crores of sages, cows and scholars versed in the Vedas.

Note.

This inscription begins with the praise of Siva and after several stanzas eulogising the Hoysala kings down to Ballâla II records the erection of a temple to God Siddhêsvara by one Uddingapâlâdêva and the gift of some lands and an oil-mill worked by hand to his son Īsvaraġiġya for the services and necessary repairs of the temple by Kesimayya, a household officer of Umâdêvi, queen of Ballâla II, several gaudas and citizens. The date of the grant is Thursday 10th lunar day of the bright half of Vaiśākha in the year Vijaya, Śaka 1095. This corresponds to 24th April of A. D. 1173 but the week day coincides with Tuesday and not Thursday as stated in the grant. The record ends with the usual imprecatory verses.

42.

On a stone lying buried to the south of the same stone.

Size 4'—0"×2'—6".

Kannada language and characters.

1. jîtēna labhyatē Lakshmî mritēnâpi surânganâ || kṣhaṇa-vidhvamsinî kâ-
2. yâ kâ chintâ maraṇē raṇē | ôṃ namaś Śivâyah.

Note.

This inscription merely contains the well-known stanza engraved at the end of inscriptions on vîragals which may be translated as follows :—

Prosperity goes to the victor (in battle) and celestial nymphs, to the slain. Our bodies may perish at any moment by death. Why should one grieve for death in battle ?

43.

At the village Hullênahalli in the Hobali of Heragu, on a stone forming part of the platform of the *karugal* (a magic stone usually kept in front of villages).

Size 2'—0"×1'—6".

Kannada language and characters.

1.
2. vijayâbhyuda-
3. ya Śâlivâhana-śaka varisham-
4. gaḷu 1288 neya Parâbhava-nâma
5. sîmeya pergade
6. Râmapa Mâkige koṭṭa gade ko . . .
7. . . . bedale salage 10 Bilegauna baraha
8. idake tapidônu tamma tâyige
9. tapidônu

Note.

Several letters in this inscription have become worn out and are illegible. It seems to record the gift of some plots of wet and dry land by Râmapa, pergade of sime to Mâki in the year Parâbhava (?) Saka 1288. The date corresponds to A. D. 1366. The writer of the grant is named Bilegarâda. The record ends with the usual imprecation.

44.

At the same village, on a stone set up before the ruined Kallêsvara temple.

Size 4'—6"×2'—6".

Kannada language and characters.

1. namas-tunga-šira-š-chumbi-chandra-châmara-châravê | trailô-
2. ky a-nagarârambha-mûla-stambhâya Sambhavê |
Ganapatyâya namah
3. pesarggonâ-âvâva dêsangalan enisuvopp âvâva duggangalam
4. bañnisuttirppad âvâvav-anipatigalam lekkisu^{tt} irppad ambô-
5. dhi-nâkam kayganme nâlkum-kaḍala taḍivaram digujaya-kriḍe-
6. yole sâdhisidaṃ bhûlôkamam kshatriya-kula-tilakam Viṣṇu
7. jishṇu-pratâpam || svasti samadhigata-pañcha-mahâ-sabda mahâ-
8. maṇḍalêsvaram Dvârâvatî-puravarâdhîsvaram Yâdava-vamśa-
9. mbara-dyumaṇi samyaktva-chûḍâmaṇi malaparolganḍa Talakâ-
10. ḍu Kongu Nangali Gangavâḍi Non mbavâḍi Banavase Hânungalu-
11. gonḍa bhujabalan asahâya-šûra nissanka Hoysala Nârashingha-(dê)
12. dēva Dôrasamudrada neleviḍinôl sukha-sankathâ-vinôdadim prithvî-
13. râjyam geyyuttam ire || Saka varśa sâsirada-nûya-eraḍaneya Vikrama-
14. samvatsarada Pâlguna suddha 13 Sôma-vâra Uttarâyana-sam-
15. kramaṇadandu Hulleyahallîya Vaḍḍa-setṭi Sivanâḍa-sâhaṇi-
16. yuṃ mâḍidantappa dharmmakke Honnavârada Honnegauṇḍana maga
17. Bôkagaṇḍanum Haneyagaṇḍanum Hallîya Chaṭṭigaṇḍanum Haneya-
gaṇḍa-
18. danum samasta-prajegaḷum irddu Tribhuvanasakti-paṇḍitara putra
19. Bhairavajîyana kâlam karchchi dhârâ-pûrvakam mâḍi Mallikâ-
20. rjuna-dēvar-upachârakke-biṭṭa datti modala-gadde salage eraḍu
21. kaḍeya takkila gadde salage eraḍu tumbina modala koḷagam
22. nâḷku antu salage 4 koḷaga nâḷku beddalu mattaru eraḍu dē-
23. vara nandâdîvigege keygâna vondu int inisumam dēva-sva
24. i-dharmmaman âvanâgi pratipâlisidavam Gange Vârâṇasiya
25. taḍiyalu sâsira kavileya kôḍum koḷagamam ponnalu kaṭṭisi dâ-
26. nam-mâḍida phalam akku i-dharmmavan alidavange sâsira-kavileya sâsi-
27. ra-brâhmaṇara konda pâtakam akku i dharmmava geyidaṃ Bairavajîya
28. sva-dattam para-dattam vâ yô harêti vasundharâ | sasṭṭir-bbari-
29. sha-sahasrâṇi viṣṭâyâṃ jâyatê krimih ||

Note.

The inscription begins with the usual verse in praise of Sambhu. After this is found a verse in praise of Hoysala king Viṣṇu (Viṣṇuvardhana) who is described as an ornament to the Kshatriya race, as powerful as Arjuna, and conqueror of all the well-known countries, all the renowned forts and all the famous kings, and of the whole earth bounded by the four oceans.

The record next states that in the reign of Hoysala Nârasinghadêva residing in capital Dôrasamudra, Bôkagaṇḍa, son of Honnagaṇḍa of Honnavâra, Haneyagaṇḍa, Hallîya Chaṭṭigaṇḍa, Haneyagaṇḍa and other prajegaṇḍus washed the feet of Bhairavajîya, son of Tribhuvanaśaktipaṇḍita and made a gift of some lands for the daily worship and also an oil mill for extracting oil for offering perpetual lamp to the god Mallikârjuna, set up (?) by Vaḍḍasetṭi of the village Hulleyahallî and Sâhaṇi of Sivanâḍu. The record is dated Monday 13th lunar day of the bright half of Phâlguna with Uttarâyana sankramaṇa in the year Vikrama, Saka 1102. Saka 1102 however, corresponds to Śârvari but not to Vikrama. Moreover the king at this date was,

Ballâla and not Nârasimha. Another serious error in the date is the mention of the winter solstice. It is inexplicable that such anomalies as are commonly found in copper plates are also found on stones.

The grant concludes with the usual imprecatory verses.

45.

At the village Bairâpura in the same Hobli of Heragu, on a stone set up near the east wall of the temple of Basavaṇṇa.

Size 4'—6"×2'—9".

Kannada language and characters.

1. Raktâkshi-ṣamvatsarada Śrâva-
2. ṇa śu | 1 dalu śrîmatu Pushpa-
3. giriya-bettada Dêvarige
4. Hâranahalliya Bhairanâya-
5. kana kumâra Bhairanâyaka-
6. nu kottâ Bhairâpurakke jô-
7. ãi bêðige taḷavârike vi-
8. rahita.

Note.

This inscription records the gift of the village Bhairâpura free from the imposts of *jôdi* (quit-rent), *bêðige* (a tax), *taḷavârike* (tax for maintaining watchmen) to a Lingâyet priest (?) named Pushpagiri Bettadadêvaru by Bhairanâyaka, son of Bhairanâyaka, chief of Hâranahalli on the 1st lunar day of the bright half of Śrâvâṇa in the year Raktâkshi.

46.

At the village Sâlagâme in the Hôbali of Sâlagâme, on a stone lying by the side of Kêśava temple.

Size 2'—4"×1'—2".

Kannada language and characters.

1. (Śuklâṃ) bara-dharam Viṣṇuṃ Śaśi-varṇam chatur-bhujam prasanna-vadanaṃ
2. (dhyâyêt) sarva-vighnôpaśâṭayê | svasti yama-niyava-svâ-
3. (dhyâ) ya-dhyâna-dhâraṇa-maunânushthâna-japa-samâdhi-śi-
4. la-sampannarum yavupâsanâgnihôtra-dvija-guru-dêvatâ
5. (ta) tpararu mârtaṇḍôjvaḷa-kîrtti-yutarum appa śrî-
6. (mad anâdi) yagrahâra Sarasvatîpuravâda Sâligâve Bhôga-
7. yya (nu) paṭaladinde kaṭṭ-aḷidu kerey-oḍadu Kêśava-dêvara-
8. dêvâlyavu vutsannavâgi apâra kâla ârum mâḍuvarilladi-
9. rududanu śrî pratâpachakravartti Hoysaṇa bhujba-
10. ḷa śrî Vîra Sômêśvara-dêvarasaru Kannanûra nelevîḍinalu pri-
11. thvî-râjyam geyyottirdda Kîlaka-ṣamvatsarada Chaitra-mâsadalu
12. Mâchagavudana maga Ankagavudana maga Mâyanna-
13. nâyakan ûra karukambav ikkisi śrî Channa Kêśava-
14. dêvara mâḍsi pratishṭheya mâḍisidanu . . . maṃ-
15. gaḷa mahâ śrî śrî yint-idakke sâkshigalu
16. Sankha-Têjavûra Kaḍaga Sigeṇa yi . . . ra . . .
17. manṇa barada Malitamma Śrî Pâñchajanyapura-
18. Śrî Chennakêśava Śrî Chennakêśava-

Translation.

To get rid of obstacles one must meditate on Viṣṇu, who wears the white garment, has the colour of the moon, is possessed of four arms and a bright face. Be it well. The Agrahâra village Sarasvatîpura that is the same as Sâligâve, containing (Brahmans) who are experts in practicing *yama* (restraint), *niyama*, (control of passions), *svâdhyâya*, (study), *dhyâna* (meditation), *dhâraṇa* (concentration), *mauna* (silence), *anushthâna* (performance of daily rites, etc.), *japa* (silent prayer), *samâdhi* (absorption of the mind in god), and who are devoted to *aupâsana* (worship of fire in the morning and evening),

agnihôtra (keeping the domestic fire always alive) and the worship of Brâhmans, gurus and gods, and possessed of glory was ruined by the oppression of Bhôgayya. Its tanks were breached and the temple of god Kêśavadêvaru fell into decay and for a long time there was nobody to look after these.

Thereupon in the month of Chaitra of the year Kîlaka, while the illustrious pratâpa-chakravarti Hoysana bhujabala Śrî Vîrasômêśvaradêvarasa was ruling over the earth in his capital Kanṇânûr, Mâyanna Nâyaka, son of Ankagauḍa, son of Mâchagauḍa set up the *Karukamba* (foundation pillar ?) of the village, got the image of Channakêśava prepared and consecrated it. Peace.

The witness to this are :—the (citizens ?) of the village Śankha, Tejavûr, Kaḍaga, Sige Written by Malitamma of Pâñchajanyapura. Śrî Chennakêśava. Śrî Chennakêśava.

Note.

This inscription records the oppression of the village Sâlagâve by one Bhôgayya and its re-building long after by Mâyannanâyaka who also newly set up the god Chennakêśava. Who this Bhôgayya was we do not know. That he was a powerful tyrant so as to oppress the people of a villagers about a dozen miles distant from Dôrasamudra, the capital of the Hoysalas, leads to the supposition that the oppression referred to was long before the Hoysalas came into power.

47.

At the same village Sâlagâme, on the 1st vîragal in the wall to the right of the entrance of Arkêśvara temple.

Size 4'—0"×2'—6".

Kannada language and characters of the Hoysala period.

1. svasti śrî jayâbhyudaaś cha Byaya-sam-
2. vachchharada Sâlagâveya asêsha-
3. mahâjanangalu â vûra gaḍiya kâlegadalu
4. . nôjana Gummaṁ bidali âtange
5. vûra gaḍiya baḍagaṇa diselu biṭṭa da-
6. tti kaṇḍuga beddale tenkana kaḍeya . A- .
7. savaliyali kambha nûruva â gade be-
8. daleyâ.

(The rest of the inscription is effaced.)

Note.

This records the death of Gumma, son of . nôja in a fight caused by dispute about the boundary of the village Sâlagâve and the grant of some land in his memory by the mahâjanas of the village in the year Vyaya.

48.

On a 2nd vîragal at the same place.

Size 4'—0"×2'—6".

Kannada language and characters.

First row.—

1. namas tunga-śiraś-chumbi-chandra-chân.ara-châravê | trailôkyâ-nagarârâmbha-
mûla-
2. stambhâya Sambhavê || svasti samasta-bhuvanâśrayaṁ prithvî-vallabha
mahâ-
3. râja-paramêśvara Yâdava-
4. kuḷâmbara-dyumaṇi sarbbajna-chûḍâmaṇi malerâjârâja
5. Magara-râjya-nirmûḷana Chôlu-râjya-pratishṭhâchârjya
6. śrî Vira Nârasimha Dêvaru Duvârasamudrada nele-

Second row.—

(The rest is completely effaced.)

Note.

A considerable portion of this inscription has become effaced owing to frequent plastering of the inscription stone. The name of the Hoysala king Vira Nârasimhadêva and his usual titles are found in the inscription. The portion relating to the purpose of the grant, etc., has disappeared in the record.

49.

At the village Kaḍaga in the same Hobli of Sâlagâme, on a stone set up before the temple of God Kallêśvara.

Size 3'—6"×3'—0".

Kannaḍa language and characters.

(Upper part completely effaced.)

(Middle.)

1. Kaḍagahaḷiṃ samasta-prajegaḷa kayyala Mâdirâjaya-
2. dēva-dattiyâgi âchandrâkatâraṃ suvantâgi dhârâ-pûrvva-
3. kaṃ mâḍi koṭṭa gadde hiriya-kereya kelage yi khaṇḍuga . . .
4. kereya kelage khaṇḍuga gadde Hâruvaguppeyalu khaṇ-
5. ḍuga beddalu yinisuvam Brahmabhaṭṭarige dhârâ-pûrvvaka-
6. vâgi koṭṭaru mangala mahâ śrî śrî śrî.
7. priyandindint idaneyde kâva manujang âyuma jayaśrîyuma akke yidaṃ kâyade
8. kâyva pâpige Kurukshêtrangaḷolu Vâraṇâsiyol ekkôṭi-munîndraraṃ
9. vêdâdhyaraṃ kond ad ond ayasaṃ poruguv endu sâridapuv î sâilâksharaṃ
10. dhâ-
11. triyol | sva-dattaṃ para-dattaṃ vâ yô harêti vasundharâ susṭiṭṭa varsha-saha-
12. srâni viṣṭâyâṃ jâyatê krimi || svasti śrîmatu Sâligâmiya Paṇḍi-
13. ta Mâdirâjaru bareḍa śâsana || kalukuṭiga Dêvôja mâḍida rūvâ-
13. ri Nanjaya-

Note.

The top portion of this inscription has become effaced. The rest of the inscription records a gift by Mâdirâjaya of some plots of land to Brahmabhaṭṭa for conducting worship in some temple under the management of the mahâjanas of the village, Kaḍagahaḷi. The record is stated to have been composed by Paṇḍita Mâdirâja of Sâlagâme and engraved by the *kalukuṭiga* Dêvôja and *rûvâri* Nanjaya.

50.

At the village Ibdâṇa, in the same Hobli, on a pillar in the Īśvara temple.

Kannaḍa language and characters.

1. Yibdâṇe Yīśvara-dêgula.

Note.

This inscription mentions the temple of God Īśvara in the village Ibdâṇe.

51.

To the east of the same village, on a stone set up in the land of Keḷamane Basavayya.

Size 2'—6"×1'—6".

Kannaḍa language and writing.

- | | |
|------------------------|-----------------------------|
| 1. śrî Mallinâthadêva- | 3. Dêvappa Oḍeyaru |
| 2. rige Ibdâṇada | 4. koṭṭa koḍagiya gadde kha |

Note.

This records the gift of a rice-field for the service of God Mallinâthadêvaru by Dêvappa Oḍeyar of Ibdâṇa.

52.

At the same village, on a stone set up in the middle of the field belonging to the temple.

Size 2'—0"×1'—6".

Kannaḍa language and writing.

- | | |
|-----------------------------|-----------------------|
| 1. Śrī Mallināthadēvarige | 3. koṭṭa koḍagi gadde |
| 2. Ibdāṇada Dēvappa-oḍeyaru | |

Note.

This is a duplicate of the above (No. 51.)

53.

At the village Ugani in the same Hobali of Sālagāme, on the 1st vīragal set up before the temple of God Ānjanēya.

Size 4'—0"×2'—3".

Kannaḍa language and characters.

First row.—

1. svasti śrīvatu śaka varusha 1251 neya Pramāthi-samva-
2. tsarada
3. svasti samasta-bhuvanāśrayam prithvī-vallabham Yādava-kulām-
4. bara-dyumaṇi malaparoluḡaṇḍa kadana-prachanḍa niśśankam-pratāpa

Second row.—

5. chakravartti Hoysala Nārasimhadēvaru pri-
6. thvī-rājyam geyyuttam ire Basagaṇḍa Māragavūḍa Masaṇagavu-
7. ḍa Māragāmuṇḍa Bayalahalliya gaḍiyali tu . . va biḍsi Ba-
8. yalahalliyyavara talturiridu lēsu-māḍi saggaḱke salida ||

Note.

This records the death in a fight for the defence of cattle in the village Bayalahalli of several *gaudas* including Basagaṇḍa, Māragavūḍa, Masaṇagavūḍa and Māragāmuṇḍa in the reign of the Hoysala king Nārasimhadēva. The record is dated Śaka year 1251 corresponding to Śukla and not Pramāthi as stated in the inscription.

54.

On a second vīragal at the same place.

Size 4'—0"×2'—3".

Kannaḍa language and characters.

First row.—

1.
2.
3. Chōla-rājya prati

Second row.—

4. shṭha Hoysala-pratāpa-chakravartti śrī vīra Nārasingadevar prithvī-
5. rājyam geyyuttam ire Bayalahalliya gaḍi-
6. yali Mādagaṇḍa talti-
7. ridu vīramam geydu mangalam astu.

(Upper row completely effaced.)

Note.

This inscription records the death of Mādagaṇḍa in a fight for the boundary of the village Bayalahalli during the reign of the illustrious Hoysala-pratāpachakravarti Vīra Nārasingadēva—the establisher of the Chōla Kingdom.

At the village Gauḍagere, in the same Hobli of Sālagāme, on the 1st vīragal (Hassan Taluk No. 154 revised.)

1. namas tunga-śiraś-chumbi-chandra-chāmara-chârave || trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê || svasti śrīman-mahâman-
3. ḍalêśvaram Tribhuvanamalla Talekâḍu Kongu Nangali
4. Banavase N. namavâḍi Hânungalu-gonḍa bhuja-bala vīra-
5. ganga pratâpa Hoysaṇa Nârasimhadêvaru Dôrasamudra-
6. da neleviḍinalu suka-sankathâ-vinôḍadalu rājyam-geyyuttire kumâ (ra Ba)
lâl
7. Dêvanaviḍḍuradalu Vijaya-samvatsarada Vaiśākha bahula 5 Âdivâra Gauḍu-
8. geṛeya turuḡala harivinalu bare turuḡam maguḷchi turuḡam maguḷchi
9. mânade balu-geytade ninda balavan âṭand aṛeyatti kâdi kondam kali-
10. Vīraṇanodaṇ iḡale kali Banka ûr-aḷivina turuḡôḷalu mânade pari-
11. d eydi kâdi biddam bhôrene vimâna-achcharasiyar uydar aṇṇa kali Bankya-
12. Mâragavuḍanum âtana maga Muddayanum kalla nilisida mangala-ma-
13. hâ śrī śrī śrī.

Note.

Only a portion of this record was published in Hassan District Inscriptions (Vol. 5 of Epigraphia Carnatica). The inscription is now completely deciphered. It begins with the usual invocatory verse in praise of Sambhu and next records that on Sunday the 5th lunar day of the dark half of Vaiśākha in the year Vijaya during the reign of the Hoysala king Nârasimhadêva (II) at Dôrasamudra, the prince Ballâlâdeva rebelled against his father and during this insurrection, when the cattle of the village Gavudugere were being carried off, two warriors Vīraṇa and Banka fought and died and that a vīragal was set up in their memory by Mâragauḍa and his son Muddaya.

At the same place, on a second vīragal.

Size 3'—6" × 2'—6".

First row.—

1. namas tunga-śiraś-chumbi-chandra-chāmara-châravê | trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê svasti śrīman-mahâ- maṇḍalêśvaram
Yâ-
3. dava-kulâmbara-dvimaṇi sammyakta-chûḍâmaṇi malerâjarâja mala-
4. paroluḡaṇḍa kadana-prachanḍan êkāṅgavīraṇa asahâyasûra.

Second row.—

5. giridurggamalla chalad-anka-Râma nissanka-pratâpa-chakravartti poysala śrī
6. vīra Nârasimhadêvarasaru Dôrasamudradalu prithvîrājyam geṇuttam ire
Śaka-variśa
7. da 1179 ñeya Kâlâyukta-samvatsarada Mârggasira bahu panchamî Budhavâ-
8. radandu Gavudageṛeya Muddagâvuḍana maga Borragauḍa Gaduballiyim
9. barutirppâga sangrâmadalli Gurama . rechalu kâdi para-balavan iṛidu-

Third row.—(Buried in the earth.)

Note.

This inscription records the death in a battle near the village Gaduballi of Bormagaḍa, son of Muddagaḍa of the village Gauḍagere during the reign of the Hoysala king Nârasimhadêva at Dôrasamudra. The record is dated Wednesday the 5th lunar day of the dark half of Mârgasira in the year Kâlâyukti, Śaka 1179. According to Svamikannu Pille's Tables Śaka 1179 corresponds to the year Pingala and the next year Śaka 1180 is Kâlâyukta. Even with Kâlâyukta, the week day is wrong; for the 5th lunar day of the dark half of Mârggasira is Tuesday 17th December of A. D. 1258 but not Wednesday as stated in the inscription. Such errors may be due to the engraving of the inscription long after the event.

On a vîragal at the entrance of the village Kal'ahalli, a hamlet of Kâlatammanahalli in the same Hobli of Sâlagâme.

Size 2'—6"×3'—6".

Kannada language and characters.

1. svasti śrî Badiraya Dittama-
2. gâmunḍana maga Ramayara-vali-
3. ya Rankiyanna turugolalu
4. satta Nâḍanna magalu Bidiyaka
5. niṛisidaḷu

Note.

This inscription is engraved on the back of a vîragal on the obverse of which only figures of warriors are engraved. It records the death of Ramayaravaliya Rankiyanna son of Badiraya Dittimagâmunḍa in rescuing cattle and the setting up this vîraga, in memory thereof by Bidiyaka, daughter of Nâḍanna.

58.

KOLAR DISTRICT INSCRIPTIONS.

Bowringpet Taluk.

At the village Bêtamangala in the Hobali of Bêtamangala, on a stone set up by the side of a canal in a grove of *honge* trees in the tank bed.

Size 3'—6"×2'—3".

Kannada language and characters.

1. Sâdhâraṇa-samvatsarada
2. Śrâvaṇa su 1 Â śrîma-
3. n mahâ-sâmantâdhipati
4. Râmarâjapagaḷu
5. Muḷuvâyî-simeya-
6. n âḷuvalli Bayira . . nâya-
7. karu śrî Râmarâjapaga-
8. ḷa anumati inda Beṭṭa-
9. da Tirumala Dêvarige ko-
10. ṭṭa hola kha ½idanu
11. keḍisidava tande-tâyige
12. tappidavaru śrî śrî śrî

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of God Beṭṭada Tirumaladêvaru by Bayirapa Nâyaka with the permission of mahâsâmantâdhipati Râmarâjapa, ruler of Muḷuvâyî-sîme. The record is dated Sunday the 1st lunar day of the bright half of Śrâvaṇa in the year Sâdhâraṇa. The usual imprecation concludes the grant. The date is not verifiable.

59.

At the village Gutṭahalli in the same Hobli of Bêtamangala, on a rock on the hill Venkaṭaramaṇadêvara-bêṭṭa .

Size 4'—3"×2'—6".

Kannada language and characters.

1. svasti śrîmatu saka-varsha 1596 Pramâ-
2. dîcha-samvatsara Vaiśākha bahula || ya-
3. lli śrîmad akhilâṇḍa-kôṭi-bramhâṇḍa-
4. nâyakan-âda Śrî Venkaṭaramaṇa-svâ-
5. miyavara prîtyarthavâgi sunkada Tippa-
6. yyanu mâḍisida sôpâna sêve man-
7. gaḷa mahâ śrî śrî śrî

Note.

This records the construction of a flight of steps by Tippiyya, an officer of customs, as a mark of his devotion to God Venkaṭaramaṇasvâmi, on the 11th lunar day of the dark half of Vaiśākha in the year Pramâdîcha, Śaka 1596.

The year Śaka 1596 is Ānanda and not Pramâdîcha. Besides the date is not verifiable.

60.

At the village Beṭṭakūru, in the same Hobali of Bêtamangala, on a rock lying on the road leading from the tank-bund to Jayamangala.

Size 3'—6"×2'—0".

Kannada language and characters.

1. śrīmatu Muḷuvāyi-sīme-
2. ya kârya-kartarâda Puṭṭayya-
3. navaru avara tande-tâyigalige
4. punyavâgabêkendu śrīmatu Beṭṭa-
5. da Tīrumale Dēvarige dīpârâdha-
6. na koṭṭa hola kha ½
7. Tirumaladēvara pādavê gati śrī

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of keeping a light before god Beṭṭada Tirumaladēvaru by Puṭṭayya, in charge of Muḷuvāyi-sime, for the merit of his parents. No date is given in the record.

61.

At the village Kṛishṇâpura, in the Hobali of Kyâsamballi, on a stone set up in the land of Muniyappa.

Size 3'—6"×2'—3".

Telugu language and characters.

- 1 svasti śrī vijayâbhyudaya
2. Śālivāhana-śaka varushambulu
3. 1556 agunēti Bhāva-samvatsa-
4. ram Āshâḍha śdhu 13 Stiravāram śu-
5. bha-yôgamandu śrīman mahârâ-
6. jâdhirâja râjaparamêśvara ari-
7. rāya-mastaka
8. vajra-pañjara Śrīrangarāya
9. -layyavāru prithvî-sâmrajam êlu-chuṇ-
10. dagānu tat-pādârâdhukulaina Sunkam
11. Sankarappagāru śrī Rāmanâtha pratishṭhe
12. mâniaṅgâ
13. pandumu maḍi Rāmârpitangâ
14. induku tappinavāru
15. śrī śrī śrī

Note.

This inscription records the setting up of God Rāmanâtha by Sankarappa, customs officer and the gift of a plot of wet land for the service of the god by the same in the reign of Śrīrangarāya, king of Vijayanagar, on Saturday, 13th lunar day of the bright half of Āshâḍha in the year Bhāva, 1556 of Śālivāhana era. The date of the grant corresponds to Saturday 28th June of A. D. 1634

62.

Chintamani Taluk.

At the village Chīmanapalli in the Hobali of Chintâmaṇi, on a rock in a grove of *honge* trees.

Size 4'—0"×3'—0".

Telugu language and characters.

1. śrī Gaṇâdhipatayê namah
2. śrīmatu Naḷa-varusham Kârtika su

3. mandu Tâṭigolḷa Kṛishṇapanāyanigāru
4. Siddhapasetṭiki Śiva-prītigānu
5. yichchina mānyam chēnu ½ku Sūrya-
6. Chandrādulu sākshulu śrī śrī śrī

Note.

This records the gift of a plot of land free from imposts to Siddhapasetṭi by Kṛishṇapanāyani of Tâṭigolḷa in the month of Kārtika during the year Naḷa. The date is not verifiable.

63.

At the same village Chīmanhaḷḷi in the same Hobli, on a stone set up in a grove of *Honge* trees.

Size 5'—0" × 4'—0".

Old Kannaḍa language and characters.

1. svasti śrī Mayindamarasaṛ prīthivīrājyan-geye Māra-
2. Uramarināḍa mēge vanḍode Kirura Viya-
3. mman Gangaran āntu bare Nidhimallam paripô-
4. gi kâḍode âtana tammam Benavaya saggiy âdam
5. punya-pavitrangē kallân ikkidon Mārayya

Translation.

Be it well. While the illustrious Mayindamarasaṛ was ruling over the earth and while Māra marched over Uramari-nāḍu (?), Viyamman of Kirur attacked the Gangas; thereupon Nidhimalla went to the field and fought along with his younger brother Benavaya and the latter attained heaven (died). In memory of the virtuous one, Mārayya set up this stone.

Note.

This inscription is in old Kannaḍa characters and is of the reign of Mayindamarasa, who is probably no other than Mahēndra, or Bīramahēndra, son of Noḷambâdhirāja, of the Noḷamba line of kings, and a contemporary of the Ganga King, Ereyappa Nītimārga II (Circa 886-913 A. D.) Wars between the Noḷambas and Gangas referred to in this inscription were very common at this time and ended in the slaying of Mahēndra by the Ganga king Ereyappa Nītimārga and his assuming of the title Mahēndrântaka.

64.

At the village Siddhamathā in the same Hobli, on a stone fixed in the village pial.

Kannaḍa language and characters.

1. Krôdhi-samvatsarada Śrâvaṇa . . . Ma[n]-
2. gaḷavâradalu śrīmatu garuḍârûḍha . . .
3. dhi vira śrīmatu Konga Timma . . .
4. pâdârâdhanakke
5. koṭṭa gadde
6. leya Chîlârada
7. bayalalu gadde

Note.

This inscription is very incomplete and seems to record the gift of a plot of wet land at Chîlâra for the service of some God by Konga Timma. It is dated Tuesday of the month of Śrâvaṇa during the year Krôdhi. The date is not verifiable.

65.

At the village Dodḍa Bommēnahalli in the same Hobli, on a boulder in the land Survey Number 10.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śrī Krôdhana-samvatsarada Pushya ba 5 lu śrīmatu Bomma-
2. nahalliya Bayapagavuḍa Râjana maga Chennapagavudage
3. nettaru-godage koṭṭadu grâmakâgi kâdi-hôgalâgi avanige yikida
4. mânyada hola kha $\frac{1}{4}$ gade kha $\frac{1}{4}$ akshâradalû ayigula ho-
5. la ayidu koḷaga gadeyanu nettaru-kodage mânyavâgi ko-
6. taru yidake ârobaru aliya alâga Gangeya ta-
7. ḍiya kapileya konda pâpadali hôharu

Note.

This inscription records the gift of two plots of dry and wet lands each with the sowing capacity of 5 koḷagas as *nettaru-godage* (gift for service in war) to Chennapagauḍa, son of Râja for his glorious death in a battle in defence of a village. The grant was made by the illustrious Bayapagauḍa, chief of Bommanahalli. The usual imprecatory sentences are found at the end of the grant. The record is dated the 5th lunar day of the dark half of Pushya in the year Krôdhana.

66.

At the same village Dodḍa Bommēnahalli, on a stone set up near a Banyan Tree.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śubham astu svasti śrī vi-
2. jayâbhyudaya Śâlivâ-
3. hana-śaka varishanga-
4. lu 1458 neya Durmmu-
5. khi-samvatsarada Chaitra-kṛishṇa-pa-
6. ksha Karagada-amâvâse . . .
7. śrīmanu mahârâjâ-
8. dhirâja râja-paramêśvara râ-
9. ja-mârtâṇḍa śrī vîra Na (ra)-
10. sapa-oḍeyara kâladalû śrī-
11. ma Chennêdêvara taligeya ni-
12. mitta gaudaru pâlista
13.
14.
15. grâmada gauda-prajegaḷu naḍasi-
16. koṇḍu yidake
17. bandareyu pâlisi
18.

(The rest is effaced.)

Note.

This inscription seems to record the gift of some land for service of God Chennedêva by some gauda in the reign of Vîra Narasappa Voḍeya (with titles), king of Vijayanagar ? The date of the grant is stated to be the new moon day called Karagada Amâvâsya in the month Chaitra of the year Durmukhi, 1458 of Śâlivâhana era. This date corresponds to April 20 of A. D. 1536 but cannot be verified. The grant ends with the usual imprecation.

67.

At the same village Dodḍa Bommēnahalli, on a stone set up in a land.

Size 2'—6"×1'—6".

Kannāḍa language and characters.

1. śrīmatu Plavanga-samvatsarada
2. Chaitra-suddha-dvāda-
3. siyalu talavāranu
4. Chennayadēvarige bi-
5. ṭṭa hola kha $\frac{1}{4}$ ī dha-
6. rmava ārobarū a-
7. liyalā

Note.

This inscription records the gift of a plot of dry land with the sowing capacity of $\frac{1}{4}$ khaṇḍuga for the service of God Chennayadēvaru by the village watchman. The grant is dated the 12th lunar day of the bright half of Chaitra in the year Plavanga. The date is not verifiable.

68.

At the village Sātanaḥalli in the same Hobli, on a boulder in a grove.

Size 5'—0"×3'—0".

Kannāḍa language and characters.

1. Gaṇādhīpatayē namah
2. Sādhāraṇa-samvatsarada Vayisāka ba 5 lu śrīmatu
3. Chennapanāyakara nirūpadalu Śikallu-
4. gavuḍuḡaḡu gōvu pasuḡaḡa pālīpa dharmake
5. ī bayalanu biṭṭukoṭṭaru yidake
6. ārobaru tapidavaru taṇma tāyige tapi-
7. davaru endu jana . . voppitada sāsāna śrī.

Note.

This inscription records the grant of a plot of land for the grazing of cattle by the gaṇḍas of the village Śikal under the orders of the illustrious chief Chennapa Nāyaka. The record is dated the 5th lunar day of the dark half of the month Vaiśākha in the year Sādhāraṇa. The date is not verifiable. The grant ends with the usual imprecations.

69.

In a deserted village called Koṭūru in the Hobali of Chintāmaṇi, on a stone set up in the pasture land.

Size 6'—0"×6'—0".

Kannāḍa language and characters.

1. śrīmatu Kālayukti sam-
2. Kārtika ba 30 lu śrī ma-
3. hārājādhirāja rāja-pa-
4. ramēśvara Dēvarāyamahā-
5. rāyara rājyadalu śrīma-
6. n-mahān aṇḍalēśvara Virupayyavo-
7. deyara nirūpadalu śrīma-
8. tu Kāmapanāyakanu śrīma-
9. d akhilāṇḍa-kōṭi-brahmāṇḍa-nāya-
10. ka Ālambavāḍi Tiruvengalanā-
11. tha-dēvarige Kōṭūra kereya
12. keḷage gadde khaṇḍuga¹

(6 lines effaced.)

13. āgumāḍikoṇḍu sukhadali
14. tamma makka māmakkalu
15. anubhavisi dēvatārāḍhaneya .
16. naḍi dendu nāvu
17. namma sarvara anumatyadinda
18. baradukoṭṭa silā-śāsāna
19. sa-dattam para-dattam vā yō harēta
20. vasundharā shashṭi-varsha-sahasrāṇi vi-
21. shṭhā krimih.

Note.

This inscription is of the reign of the Vijayanagar king Dēvarāya and records the gift of a plot of wet land below the tank at the village Koṭṭūru for the service of God Tiruvengaṇātha of Ālambavāḍi (now called Ālambāḍi) by Kāmapa Nāyaka under the orders of the illustrious mahāmaṇḍalēśvara Virūpayya Voḍeyar. The record is dated 30th lunar day of the dark half of Kārtika in the year Kālayukti. The date is not verifiable. The grant ends with the usual imprecations.

70.

At the village Ālamgiri in the Hobali of Chintāmaṇi, on the left basement of the tower over the ornamental doorway of the temple of God Venkaṭaramaṇa.

Size 5'—0"×5'—0".

Kannada language and characters.

1. Hēmaḷambi-saṃvatsarada śrāvaṇa ba 5 lu
2. śrīmatu Chinnāṇanāyakaṛu
3. muṭuvaliya dharma koḷa bēḍa endu
4. hākida śāsanaḍa vivara
5. ī Kaṇṇivarada gaḍiya Mālahāḷa-
6. sīme Ālambagiri dēvastā-
7. nakke sahā mane-maneya sunkava
8. sēruvudendu hākisida dharma-śāsana
9. ī-dharma-kāryake tappidare pitru-pi-
10. tāmahāḍigala vadhisida
11. pāpadali hōharu kapile-konda pā-
12. paḍali hōharu.

Note.

This inscription records the grant of the right to collect house taxes for the service of God in the temple at Ālambagiri in Mālahāḷa-sīme in the district of Kaivara, made by the illustrious Chinnāṇa Nāyaka. The usual imprecations are found at the end. The grant is dated the 5th lunar day of the dark half of Śrāvaṇa in the year Hēvilambi. The date cannot be verified. The sentence *muṭuvaliya dharma koḷa bēḍa* in line 3 seems to mean that no one should misappropriate the charity made for meeting the expenses of the temple.

61.

At the same place, (Ālamgiri) on an inscription to the south of the temple.

Kannada language and characters.

1. śubham astu svasti śrī vijayābhyuda (ya) Śālavāhana-śaka varsha 1445 neya
Vishu-saṃvatsarada Mārgaśīra śuddha -15 vāra
. punya-kāladalu śrī-
2. man mahārājāḍhirāja rājaparamēśvara ari-rāya-vibhāḍa bhāshege-tappuva-
rāyara-gaṇḍa śrī-vīrapratāpa śrī Kṛishṇadēvamahārāya
3. Ili Chinnāṇanāyakaṛu Timmapanāyakaṛige punyalōka-
v āgabēkendu śrīmad-akhilāṇḍa-kōṭi-brahmaṇḍa-nāyaka śrī-Tiruvengala .
.

4. naivêdyakendu koṭṭa bhûmiya vivara Kayivarada
ge saluva Kôṭûra bayalalu
5. hola khaṇḍuga â Chinna kereya kelage gadde khaṇḍuga dina vonda-
kke yalu
6. Dodḍa Chinnapanâyakaru Kauśika Viśvâmitra-gôtra Āpastamba-sûtrada
Yajuś-śâkheya Dêva-guru-pâdakke
7. dharmavâgabêkendu samarpisida
8. oḷagana nidhi nikshêpa jala pâshâṇa akshîṇi âgâmi
siddha-sâddhya-gaḷ emba ashta-bhôga-têja-svâ
(Here 3 lines are illegible.)
9. pâlanam para-dattâpahârêṇa sva-dattam nishphalam bhavêt.

Note.

This inscription records the gift of some plots of dry and wet land in the villages Koṭûr and Chinna made by Dodḍachinnapa Nâyaka, a feudatory of the Vijayanagar king Kṛishṇarâya to a Brahman named Dêvaguru (?) of Kauśika Viśvâmitra-gôtra and Āpastamba-sûtra for the spiritual welfare of Timmapa Nâyaka and for the purpose of daily offering to god Tiruvengalasvâmi.

The grant is dated the 15th lunar day of the bright half of Mârgasîra in the year Vishu, Śaka 1445. The year corresponding to Śaka 1445 is Svabhânu but not Vishu as stated in the inscription.

The records ends with the usual imprecations.

72.

At the village Ganjûru in the Hobali of Chintâmaṇi, on a stone lying below the tank.

Kannaḍa language and characters.

Front.—

1. svasti śrî śakâbdangalu 1307 sandu naḍeva Krô-
2. dhana-samvatsara Âshâḍha su 10 Â śrîman mahâmaṇḍalêśvara a-
3. ri-râya-vibhâḍa bhâshege-tappuva-râyara-gaṇḍa chatu-samu-
4. drâdhipati śrî vîra Harihararâyana kumâra Bukkaṇṇavo-
5. ḍeyaru âtana pradhâna Sôvarsavodeyaru Muḷuvâgilali
6. prithvî-râjyava mâḍuva kâlādalli Ganjiyûra hiriyake-
7. re vodeḍu bairage gôpâḍa (?) hindana mâḍugaḷa hûḷisi
8. yêrige vottâg-irabêkendu hûṇsida baḷi bhûmi.

Note.

This inscription seems to record the breach and consequent repairs of the tank in Ganjiyûr during the rule at Muḷuvâgil of Sôvarasa Oḍeya, minister of the Vijayanagar prince, Bukkaṇṇa Vodeyar II. The date of the grant is Sunday the 10th lunar day of the bright half of Âshâḍha in the year Krôdhana, Śaka 1307 corresponding to Sunday 18th June of A. D. 1385. The record is incomplete as some lines inscribed on the back of the stone cannot be made out. It may be also added that the king of Vijayanagar at the time of the grant was Harihara II father of Bukka II as stated in the grant.

73.

At the same village Ganjûr, on the basement of the Sômêśvara temple in the tank bund.

Size 11'—0"×1'—9".

Kannaḍa language and characters.

1. svasti śrî śakâbdangalu 1307 sandu naḍeva Krôdhana-samvatsarada Mâgha
su 8 Sômaṇḍara pûrbbadali Chôḷarâyana kâlādali Chôḷêśvaradêvara
pradishte nindu dêvâlya-
2. vu mâḍadê vulididda dêvâlyada kelasa vuliyabâradendu î dharmavanu prati-
pâḷisi uddharisabêkendu Îśvara-bhaktiyindalu Chôḷêśvara-dêvara kṛipe-
yindalu chatu-sarudrâdhipati śrî

3. Vira Harihararâya prithvî-râjyava mâḍuva kâladalli Murugamaleya nâḍa-prabhu Gañjiyûra Nâchagavudanu Chôlêsvradêvara dêvâya mâḍisi kereya kaṭṭisi dêvarige
4. kshêtravanu koṭṭa Chôlêsvradêvara śrî-kâryakke koṭṭa gadde ayidu khaṇḍuga holanu ir-kkaṇḍuga î dharmmakke tappidavarige hêlidava
tilâ arddham arddham arddham pakshanti (?) yô narah sha-
5. shtî-varusha-sahasrâṇi viṣṭâyâm jâyatê krimih idake aḍḍa hêlidali gâlkara (?) . . . ishtu dharmmake âvanobbanu para-pakshavâgi tappi naḍeda (ma) (naḍeda) manushyanu ârobba
6. ru sâvira-varsha-pariyanta (the rest is hidden by the building)

Note.

This inscription records the completion of the construction of the temple of god Chôlêśvara, said to have been begun in the time of the Chôla kings and the grant of some lands for the service of the god and the construction of a tank by Nâchagaḍa of Ganjiyûr, the chief of Murugamale-nâḍ in the reign of King Harihararâya of Vijayanagar.

The grant is dated Monday 8th lunar day of the bright fortnight of Mâgha in the year Krôdhana, Śaka 1307 corresponding to Monday 8th January of A. D. 1386. The record ends with the usual imprecatory sentences.

74.

At the same village (Ganjûru), on a stone set up near the Railway line to the north-east.

Size 5'—0" × 3'—6".

Kannada language and characters.

1. svasti śrîmatu
 2. śakâbda 1297 mēge saluva Ānanda-samva-
 3. tsarada Pushya ba 15 Gu śrîman mahâ-
 4. (mahâ) maṇḍalêśvara ari-râya-vibhâḍa bhâshege-
 5. tappuva-râyara-gaṇḍa śrîmatu Bukkaṇṇaode-
 6. yara kumâra śrî vîra Kampanṇaodeyar
 7. prithvî-râjyam gaiyivuttidali śrîmatu Kampanṇa-
 8. vodeyarige dharmav-âgabêkendu Vîrappavodeyar
 9. lasthânadadêvarige . . . Hirya Ganjûra
 10. maneya sunkavanu biṭṭarâgi â vûra gavuvḍaru
 11. nâḍaprabhu . . .
- (The next 2 lines are effaced.)

Note.

§ This inscription belongs to the reign of Kampanṇa Odeyar, son of the Vijayanagar king, Bukkaṇṇa Vodeyar, I. It records the gift of house-tax at the village Hirya Ganjûr for the service of some god . . . by Vîrappa Vodeyar for the prosperity of Vîra Kampanṇa odeyar, son of the illustrious mahâmaṇḍalêśvara, Bukkaṇṇa Vodeyar. The grant is dated Monday, 15th lunar day of the dark half of Pushya in the year Ānanda, śaka 1297. But śaka 1297 corresponds to Râkshasa but not, Ānanda. Ānanda, is śaka 1296.

75.

At the same village Ganjûr, on a stone set up near a well to the east.

Size 4'—6" × 3'—6".

Kannada language and characters.

1. Jaya-samvatsarada Āsva-
2. yuja ba 10 śrîmatu Pôchaya-
3. gaḷa makkalu Dodḍannagaḷu
4. Mēlaṇa Gañjûra Haḍapada Ya-
5. llaḡaḡaḡe sarvamânyavâgi
6. koṭṭa hola kha ½ hirya
7. kereya kelage gadde kha ½ an-
8. tu kha 1 bhûmiyanu koṭṭu â-
9. bhûmiyalli kalu naṭṭu koṭṭaru

10. idanu â vûra nâyaka Bayirana-nâyaka-
11. ra . . . yinda anubhavisi . . .
12. baruvudu â Gâliya-
13. kereya nâdagavuḍugaḷa vapita
14. mangalaṃ śrî śrî śrî.

Note.

This inscription records the grant of a plot of land free from taxes to Haḍapada (bearer of the bag containing betel leaves, etc.,) Yallapa by the illustrious Doḍḍanna, son of Pôchaya, with the consent of Bayirana Nâyaka, head of the village and of the *nâḍ gaudas* of Gâliyakere.

76.

At the village Handigere, in the same Hobali, on a stone set up near the sluice of the tank.

Size 4'—0"×3'—6".

Kannada characters and language.

1. Sivana karuṇâ-kaṭâkshavê gati
2. nagarârambha-mûlastambhâ-
3. ya Sayambhuvê svasti mahârâjâdhirâ-
4. ja râjaparamêśvara śrî vîra Sadâśiva
5. râjyava mâḍuvalli Kaivaranâḍa
6. Timmapanâyakaru
7. reya Vîrapanâyakarige
8. Dêvara naḍavantâgi Bammasamudrada
9. kereya kelage namma svâ mariyâdeya
10. prâku namage godagiyâgi banda
11. ttarâyanam
12. prâku Hale Ananta
13. puṇyavâgabêkendu
14. Handigereya samasta
15. naḍasikonḍu âchandrârka
16. achchukattû
17. yolagana bhûmi nimage
18. samudrada kereya nimage dânavâ-
19. nimma putra pautra pârampa
20. sukhadinda anubhavisûdu endu
21. Sûdra-jâti
22. hatyava mâḍidavaru
23.

Note.

This inscription is very fragmentary and seems to record the grant of some land below the Bammasamudra tank at the village Handigere to Vîrapa Nâyaka by Timmapa Nâyaka of Kaivara-nâḍ during the reign of Sadâśivarâya, King of Vijayanagar.

77

At the village Daṇḍupâlya in the same Hobali, on a stone lying in a grove of honge trees.

Kannada language and characters.

1. mahârâjâdirâja
2. Râmadêva-mahârâya
3. Muragamallanâḍa prabhu
4. yûra Kammana-gavuḍanu
5. svara-dêvâlyada kelasava mâḍida
6. bôjage mânyavâgi koṭṭa
7. hola ½ hattu koḷaga bhûmi
8. sukhadinda anubha

9. prati hêḷidava
 10. hōharu svara śrī

Note.

The top portion of this inscription and several letters in the beginning and end of each line are effaced. The inscription seems to record the gift of a plot of land with the sowing capacity of 10 koḷagas to . . . bōja for work in connection with the temple of Íśvara by Kammanagaḍa, chief of Muragamallanāḍ in the reign of Rāmadēva-mahārāya, King of Vijayanagar.

78.

At the village Kāgati, in the same Hobali of Chintāmaṇi, on a stone set up behind the choultry.

Telugu language and characters.

1. ī dharma-vana-
2. mu Íśvarārpa-
3. namuganaka
4. yi vana-vṛiksha-
5. mulanu yevaru
6. cheḍipinānu Kā-
7. śilō gō-hatya
8. chēśinavāru

Note.

This inscription records that a grove of trees was planted by some one with devotion to God and ends with the usual imprecation.

79.

At the same village Kāgati, in the same Hobali, on a stone set up in the field of Chintapalli Saṇṇappa.

Size 3'—6"×1'—6".

Kannāḍa language and characters.

1. śrī Prabhava-samva-
2. tsarada Āshāḍha su II
3. śrīmatu chatuṣ-samudrā-
4. dhipati Dēvarāya ma-
5. hārāyaru rājyavanā-
6.
7.
8. dēvara archane modalāda
9. śrīkāryake Āvatiya
10. Nārapagavudaru tamma tan-
11. de gaudarige
12. lōkavāgabēkendu
13. oḍeyaru pālista
14. yolaḡaṇa Kākati
15. hola kham ½ Kāka
16. prajegāḷa anumatiyinda
17. salisuvaru
18. śubham astu

Note.

This inscription records the grant of a plot of land with the sowing capacity of ½ khaṇḍuga at the village Kākati for the service of god by Nārapagavuda of Āvati for the merit of his father in the reign of Dēvarāya, king of Vijayanagar. The grant is dated 11th lunar day of the bright half of Āshāḍha in the year Prabhava. The gift of land is stated to have been made with the consent of the inhabitants of the village Kākati.

At the same village (Kâgati), on a stone in the tank weir.

Kannada language and characters.

(Front.)

1. śrîmatu Kâlayau-
2. ddha-samvatsarada
3. Vaisâkha ba 15 Man-
4. galavâra Hari-
5. yappa-oḍeya-
6. ru prithvî-râjyavan â-
7. luvali Kâkatiya
8. Bairanâyakana

(Back.)

9. Nâyanna
10. Râmasamudrakke

11. tumbanu yikki-
12. sidaru Kâgati-
13. ya Âvati Chora-
14. môjana maga Nâ-
15. rôjanu mara-ka-
16. buna-kelasake
17. vrittikâraru
18. yidara tumba mâ-
19. didavaru yivarige
20. 5 koḷaga gadde mâ-
21. nya saluvudu

Note.

This inscription records the construction of a sluice to the tank Râmasamudra by Nârôja, son of Âvati Choramôja of Kâgati under the orders of Nâyanna, son of Bhaira Nâyaka of Kâkati during the reign of Hariyappa Oḍeyar, king of Vijayanagar. It further records the grant of a plot of wet land with the sowing capacity of 5 koḷagas free from taxes to the said Nârôja for having worked at the construction of the sluice.

The record is dated Tuesday the 15th lunar day of the dark half of Vaisâkha in the year Kâlayukta. The date is not verifiable. The usual imprecatory sentences are not found in this grant. The name of the village is written both as Kâkati and Kâgati in this inscription.

At the village Bôdanamari in the Hobali of Ambâjidurga on a stone set up near a ruined temple.

Kannada language and characters.

1. svasti śrî jayâ âbhyudaya Śâlivâhana śaka
2. varusham 1133 (?) neya
3. Jaya-samvatsarada Mâgha ba 5 lu
4. śrîmatu Mâdeyanâyaka
5. Nârasimhadêvana
6. appaneyin atulamâna
7. Gavurapa vûrapra-
8. Sômanâthan-âlayavan ettisi
9. śrî śrî śrî

Note.

This inscription is very incomplete, several letters having disappeared in each line. It seems to record the erection of the temple of God Sômanâtha in the village by the inhabitants under the orders of Mâdeya Nâyaka in the reign of Hoysala (?) king Nârasimha- dēva. The record is dated the 5th lunar day of the dark half of Mâgha in the year Jaya, Śaka 1133(?). It is not verifiable.

At the village Husênapura, in the Hobali of Ambâjidurgga, on a rock at the foot of the hill.

Kannada language and characters.

1. śvasti Sâdhârana-samtsarada
2. Chayitra sukla-pakshada
3. pañchamiyalu Bettṭada
4. Sômedêvara sêvege
5. Rangapagaḍaru mâ-
6. nyavâgi biṭṭa hola ¼

7. idake taḍe mādīdavaru
8. jāṭige horagu

Note.

This records the gift of a plot of land for the service of God Beṭṭada Sômédēvaru by Rangapagaḍa. It is dated the 5th lunar day of the bright half of Chaitra in the year Sādhāraṇa. The record ends with the imprecation that those who violate this grant will be expelled from their community.

83.

Kolar Taluk.

At the village Harābi Kottanūr in the Hobali of Kôlār, on a boulder near a tamara tree on the hill.

Size 5'—6"×3'—6".

Kannāḍa language and characters.

1. svasti jayābhyudaya Sārvari-samvatsara-
2. dalu śrīmatu Rāmappayagaḷu Muḷu-
3. vāyanāḍa pārupatyava māḍuvalli
4. Madura grāmada mahājanagaḷa
5. voḷagāḍa samasta vūra vokkaligaru
6. mane vondake 1 honnu koṭṭu Śrī-
7. Sālēsvara-dēvara nandādīpava
8. naḍasuvaru ī dharmake ārobaru
9. tappabāradu yendu barasida sâ-
10. sana mangala mahâ śrī śrī śrī

Note.

This inscription records the gift of one honnu per house by all the Vokkaligar inhabitants of the village Maddūr for the service of offering perpetual light to god Sālēsvara in Sārvari during the administration of Muḷuvāy nāḍ by Rāmappaya.

84.

At the same village Harābi Kottanūr, on a stone now removed and set up near the village entrance.

Size 3'—6"×2'—0".

Kannāḍa language and characters.

1. śrī Rudhirōḍgāri-samvatsa-
2. rada Kārtika śudha 7 Budha-
3. vāradalu Śira-grāmad asēsha-
4. nāyakatanada Kôlâ-
5. ladēsada Arābi
6. lupāḍa-grāmavanu Gadādhara-
7. Dāmōdara dēvara prītyartha
8.
9. grāmad asēsha-
10. janaru naḍasuvaru idake tapida-
11. varu tāyige tapidavaru mangala
12. Śivanê gati Nārāyaṇanê gati.

Note.

This records the gift of the village Arābi lupāḍa in Kôlāla country for the service of God Gadādhara- Dāmōdaradēvaru on Wednesday the 7th lunar day of the bright half of Kārtika in the year Rudhirōḍgāri by the inhabitants of Śira.

Malur Taluk.

Copy of Janḡalippalli grant of Kṛishṇarāja Voḡeyar III dated Śaka 1752 in the possession of the Jôḡidâr of Têkal in the Hobali of Têkal.

1. namas tunga-sîras-chumbi-chandra-châmarâ-châravê trailôkya-naga-
2. rârambha-mûla-stambhâya Sambhavê || Harêr lîlâ-Varâhasya
3. damshtrâ-daḡḡaḡ sa pâtu vah || Hêmâdri-kalaśâ yatra dhâtrî
4. chhatra-sriyam dadhau || svasti śrî vijayâ-bhyudaya Śâli-
5. vâhana śaka varusha 1752 sanda vartamâna Vikṛiti-nâma-
6. samvatsarada Śrâvaṇa ba 5 Sôma-vâradalu Âtrêyasagô-
7. tra Âśvalâyana-sûtra Rik-sâkhânuvartigalâda Yiṃ-
8. maḡi Kṛishṇa Râjavoḡeyaravara putrarâda Châmarâja-
9. voḡeyaravara putrarâda śrîmat samasta-bhûmaḡḡala-
10. maḡḡanâyamâna-nikhila-dêśâvatamsa Karnâḡaka-
11. janapada-sampad-adbîshṡhânabhûta śrîman Mahîsûra-ma-
12. hâ-samsthâna-madhya-dêḡḡpyamâna avikala-kalânidhi-
13. kula-kramâgata Râjakshîtîpâla-pramukha-nikhila-râ-
14. jâdhirâja-mahârâja-chakravarti-maḡḡalânubhûta-
15. -divya-ratna-simhâsanârûḡḡha śrîmad-râjâdhirâja
16. râjaparamêśvara praudhapratâpâpratîma-vîra-narapati
17. birudentembaraganda lôkaikavîra Yadukula-
18. payaḡ-pârâvâra-kalânidhi Sankha-Chakrâṅkuśa-Kuṡhâra-
19. makara-matsya-Śarabha-Sâlva-ḡaḡḡabhêrunḡa dharanîvarâ-
20. ha Hanumad-Garuḡa-kanṡhîravâḡḡyanêka-biruda-bhûshita
21. śrîman-Mahîsûra-śrî-Kṛishṇa-Râja-vaḡeyaravaru
22. râjyavan âluvallu avara appaṇeyinda pradhâna
23. Chikka Timmayya Chikka Lingayya-navaru râjara
24. prîtige pâḡrarâda nityânnadâna-vîśuddharâda
25. śrî Sîtârâmaabhaṡṡara putrarâda Ahôbala-
26. bhaṡṡarige i Vikṛiti-samvatsarad-ârabhya i Jangâ-
27. lippalli yemba grâmavannu nirupâdhika-sarva-
28. mânyavâgi koḡisidhêve yâda kâraṇa i grâ-
29. mavannu nirupâdhika-sarvamânyavâgi naḡa-
30. sikoḡḡu baruvante Sarvâdhikâri Lin-
31. gaṇṇa amîlarige appaṇe koḡisidêvey âda-
32. kâraṇa nîvu i grâmavannu putra-pautra-pâram-
33. paryavâgi nityânnadâna mâḡikoḡḡu râja-
34. śrêyah-prârthaneyinda anubhavisikoḡḡu ba-
35. ruvaḡu âḡḡḡya-chandrâv anilônâlaś cha dyaḡur bhû-
36. mir âpô hridayam yamaś cha l abas cha râtrîś cha
37. ubhê cha sandhyê dharmas cha jânâti narasya vṛittam || sva-
38. dattâ dvigunam punyam para-dattânupâlanam
39. para-dattâpahârêṇa sva-dattam nishphalam bhavêt ||
40. sva-dattâ putrikâ dhâtrî pitṛi-dattâ sahôdarî ||
41. anya-dattâ svayam mâtâ dattam bhûmim parityajêt ||
42. śrî śrî śrî śrî Kṛishṇa

Note.

This is said to be a copy of a copper plate grant of Kṛishṇarāja Voḡeyar III. The grant begins with the usual verses in praise of Sambhu and Varâha. Under the orders of Kṛishṇarāja Voḡeyar, King of Mahîsûr, (with titles), son of Châmarâja Voḡeyar, and grandson of Immadi Kṛishṇarāja Voḡeyar of Âtrêyasa-gôtra, Âśvalâyana-sûtra and Rik-sâkhâ, his pradhâna Chikkatimmayya Chikkalingayya made a gift of the village Jangâlapalli as perpetual sarvamânyâ grant to Abôbalabhaṡṡa, son of Sîtârâmaabhaṡṡa for feeding the poor daily and for praying for the welfare of the king.

The record is dated Monday 5th lunar day of the dark half of Śrâvaṇa in the year Vikṛiti, Śaka 1752 corresponding to Monday August 9 of A.D. 1830. The grant ends with the usual imprecatory stanzas and the signature of the king as Śrîkṛishṇa is also found at the bottom.

86.

At the village Têkal, in the same Hobali of Têkal, on a rock near the grove of tamarind trees in the bed of the village tank.

Size 3'—0"×4'—0".

Kannada language and characters.

1. Saumya-samvatsarada Pushya ba 12 lû
2. śrīman mahārājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru rājyavan āluva kâlādalū śrīma-
4. tu Singapa-dēva-dannāyakaru śrīmad akhilān-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakke dīpārādhane
7. . . . tri-kālada pūje solage tuppa-
8. dante naḍesikoṇḍu nimitta Bayala-
9. keṛeya keḷage hattu-koḷaga-bhūmiyannu
10. Jīyaralli dhārā-dattavāgi arpisidaru i-
11. dhammava tappade naḍasidavarū punyake bhājanaru keḍisi-
12. davaru narakak iḷivaru śrī śrī śrī.

Note.

This inscription records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Bayalakere by Singapadannāyaka during the reign of Śrīrangarāya, king of Vijayanagar, for the services of God Varadarāja including the daily offering of lights, worship of the god thrice a day, consumption of one solage of ghee (for the offering of food), etc. The record is dated 12th lunar day of the dark half of Pushya in the year Saumya. The usual imprecations conclude the grant. The date is not verifiable.

87.

At the same place.

Size 3'—0"×4'—0".

Kannada language and characters.

1. śrīr astu Savumya-samvatsarada Pushya ba 12 lû
2. śrīmad rājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru prithvī-rājyavan āluva kâlādalū śrī-
4. matu Singa dēvadannāyakaru śrīmad akhilān-
5. ḍa-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakk endu
7. Bayala-keṛeya keḷage hattu koḷaga gadde
8. tamma mātā-pitrīgalige punya-lōkāvāptiyā-
9. gabēkendu Rāyara appaneyinda dhārā-dattavāgi
10. biṭṭaru i-dharmakke tapi naḍedavarū gōva konda
11. pāpadali hōharu śrī śrī śrī.

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bayalakere for the service of God Varadarāja by Singadēvadannāyaka with the permission of the illustrious king Śrīrangarāya at Vijayanagar, for the merit of his parents. The record is dated the 12th lunar day of the dark half of Pushya in the year Saumya. It ends with the usual imprecation.

88.

At the village Kommanahalli, in the same Hobali of Têkal, on a rock near the village.

1. śrīmatu Virōdhi-sam-
2. vatsaradalu Ananta-
3. seṭṭiyara maga Jayita-
4. seṭṭi kaṭṭisiddu dēvara
5. sēvārtha

Note.

This records the construction of some building for the service of some unknown god by Jayitasetṭi, son of Anantasetṭi, in the year Virôdhi.

89.

At the village Yânametṭalahalli in the Hobali of Têkal, on a stone lying by the side of a canal on the road leading to the village Doḍḍanâyakanahalli.

Size 3'—0"×3'—6".

1. svasti Siva-pâdavê gati Manumata-
2. samvatsaradalu dēvāyavu biddu ke-
3. ṭṭu hôgiralâgi â-vûra mahâjana-
4. gaḷa anumatiyinda sva-basta-para-hasta-
5. dinda honnanu gaḷisi dēvālayavanu
6. jîrṇôddhârava mâḍida Chennapanâyaka

Note.

This records the restoration of some ruined temple by Chennapa Nâyaka with the money subscribed by himself and others with the approval of the mahâjanas of the village in the year Manmatha.

90.

At the village Huḷadênahalli in the same Hobali of Têkal, on a piece of stone supporting a stone bench.

Size 2'—6"×1'—6".

Old Kannada language and characters.

1. svasti śrî Nôḷambâdiarasar
2. Gangaru-sâsiramuma âle Mo-
3. roppûrâ gavunḍan Arakere-
4. huyi (lo) lu sattan Irappûra
5. tamuttirvvar

Note.

This inscription records the death of one Moroppûragâvunḍan in a battle at Arakere during the rule of Nôḷambâdi Arasar, probably same as Nôḷambâdhirâja (918-929), over the province called Ganga Six Thousand. The rest of the inscription is worn out.

91.

At the same village Huḷadênahalli, on a stone lying in the middle of the village.

Size 3'—0"×2'—6".

Old Kannada language and characters.

1. paramêśvara prithivî-râyya . . .
2. rasârapura vûravelliya
3. yolkatti kilagana kere
4. Nandiyadigaḷ padedar âtâda . . .
5. ru sâkshi Sidilavaḍu torede
6. pâlu arugola kereya kelaga
7. na dese êlu mane târa idake sâ-
8. vattaru Têkalnâḍa elpattâru da

Note.

This inscription is very fragmentary. A portion of the inscription stone is broken off and several letters have disappeared both at the top and the right side. It seems to record the gift of some plots of dry and wet land and some house sites to a Jaina guru Nandiyadigaḷ in the presence of the Seventy-six of the province of Têkal-nâḍ. The inscription abounds in errors.

Mulabagal Taluk.

At the village Marahêru, in the Hobali of Muḷa bâgal, on a pillar in the weir of the tank named Huchchêrikere.

Size 2'—3"×1'—2".

Old Kannada language and characters.

1. svasti śrī Koriya-
2. 1a magam Bāṇagā-
3. vundān kereya
4. bavariyam bāluvali (?)
5. rājam aruvattaidu-
6. ūrggam Bāṇagāvundang ā
7. kereya bavari pariye-viṭṭar
8. idam tereḍoydar (?)
9. paḷa

Note.

Several letters in this inscription have become worn out and are not clear. The inscription seems to record that while one Bāṇagāmunda, son of Koriyar, was enjoying all the land below some tank (kereya-bavari ?), the king of the country (rājam) made a gift ? (pariye-viṭṭar) of the land below the tank to be enjoyed by sixty-five villages along with Bāṇagāvunda. Then follows some imprecation which is not clear.

93.

On a stone lying in a grove of date trees on the road from the village Yelavahalli to the village Pūjēnahalli in the Hobali of Muḷabâgal.

Size 3'—6"×2'—3".

Kannada language and characters.

1. svasti śrī vijayâbda 1534
2. Parividhâvi-samvatsara Mâga ba 30
3. punya-kâlâḍalu śrīmatu rājā-
4. dhirāja śrī Dēvarāya-mahārā-
5. yara rājyâḍalu nâḍa-prabhu Chinnaparasarū
6. śrīmad akhilāṇḍa-kôṭi-brahmaṇḍa-nāyaka
7. sārvaḥṣauma śrī Kôḍaṇḍarāmedēvarige ... tsava
8. pakshôṭsava māsôṭsava modalâḍa śubha-kāryagaḷi [ge]
9. ī Rāmasamudrada kereyannu kaṭṭisi ā kereya
10. . . . bhūmīyanu sarvamānyavāgi biṭṭu koṭṭaru
11. ī dēvasvavanu apaharisidavarū gôva konda pāpa
12. sāmānyōyam dharma-sêtur nripāṇām kâlê
13. bhavadbhīh sarvān êtān bhāvinah pāṭhivēndrān bhū-
14. yô bhūyô yāchatê Rāmabhadrah śrīr astu.

Note.

This records the construction of the large tank called Rāmasamudra and the gift of all land below the tank free from taxes, by Chinnaparasa, *nâḍu-prabhu* (lord over a district) in the reign of Dēvarāya, king of Vijayanagar, for the services of God Kôḍaṇḍarāma. The inscription is dated 30th lunar day in the dark half of Mâga in the year Parīdhâvi, Śaka 1534 corresponding to 9th February of A. D. 1613. The date is not verifiable. The king of Vijayanagar at this date was Venkaṭapatrāya and not Dēvarāya as stated in the grant.

The record ends with the usual imprecations.

94.

At the same place, below the previous inscription.

1. Khara-samvatsarada Vayisâkha śu 15 Budhavâradalu
2. śrîmatu Râmappagaḷu śrîmad akhilânda-kôti-
3. brahmânda-nâyaka dēvatâ-chakravarti śrî Kôḍaṇḍa Râ
4. manâthadēvarige dîpârâdhanegendu koṭṭadu
5. sarvamânya hola ½ hattu koḷaga idanu naḍasi-
6. davaru punya-bhâgigaḷ aharu śrî śrî śrî.

Note.

This records the gift of a plot of dry land with the sowing capacity of 10 koḷagas by the illustrious Râmappa for the service of keeping a light before god Kôḍaṇḍarâmanâtha. The grant is dated Wednesday the 15th lunar day of the bright half of Vaisâkha in the year Khara. The date is not verifiable. In the place of the imprecations usually found at the end of the grants we find at the close of this record a remark that those who maintain the grant will get merit.

95.

On a boulder to the south-east of the village Irugamuttanapalli in the Hobali of Muḷabâgal.

Size 4'—6"×3'—0".

Kannada language and characters.

1. śubham astu
2. svasti śrî vijayâbhyudaya Śâlivâhana śaka
3. varusha 1616 Bhâva-samvatsarada Chayitra śu 15 lu
4. śrîmatu Muḷuvâya nâḍa prabhu Sankappagaḷu śrî-
5. matu Chikarâya Tammegauḍara appaṇeyalu
6. Tirmainâyakarige Muḷuvâya sîmeya gauḍata-
7. navanu koṭṭu prâku â sîmeyaliruva sankatagaḷaṇ
8. paribarisûdendu Kummarakuṇṭe yemba grâma-
9. nu i- gavuḍikige sarvamânyav âgi nâḍa janara anu-
10. ratadinda koṭṭaru idanu ârobbarû pratipâlisûdu
11. idake nâḍa janara voppita sva-dattâd dviguṇaṃ puṇyam
12. para-dattânupâlana para-dattâpahârêṇa sva-dattam nishphalam
13. bhavêt | sva-dattâm para-dattâm vâ yô harêta vasundharâm
14. shashṭhi-varsha-sahasrâṇi viśṭhâyâm jâyâtê krimiḥ | śrî-
15. r astu śubham astu śrî śrî śrî.

Note.

This records the grant of the office of gauḍa in Muḷuvâya-sîme and the gift of the village Kummarakuṇṭe, free from taxes, as an emolument for conducting the said office, made to Timmayanâyaka by Sankappa, *nâḍu-prabhu* of Muḷuvây District under the orders of the illustrious Chikarâya Tammegauḍa. The grant is recorded to have been made with the approval of the subjects of the *nâḍ*. The date of the grant is the 15th lunar day of the bright half of Chaitra in the year Bhâva, Śaka 1616. This corresponds to 30th March of A.D. 1694, but is not verifiable. The record ends with the usual imprecatory verses.

96.

On a boulder in the village Śrîrangapura, in the same Hobali of Muḷabâgal.

Size 4'—0"×2'—6".

Telugu language and characters.

1. śrîmatu Bahudhânya-samvatsaram
2. Chayitra sudha tadiya Budhavâra-
3. mandu śrîmatu râjamânyulaina
4. Śrîrangarâyavâru Muḷu-

5. vâgila śrīmad Viṭhalēśvara-svāmi-
6. pādānaku samarpinchina nāri-
7. kēla-vanamu 30 vṛikṣhamulu
8. ī dharmam cheḍipinavāru tama
9. talli-taṇḍruluku drôham chē-
10. sinavāru Rangarāya śrī śrī ||

Note.

This inscription registers the gift of a coconut grove of thirty trees for the service of God Viṭhalēśvara by the illustrious king Śrīrangarāya on Wednesday 3rd lunar day of the bright half of Chaitra in the year Bahudhānya. The date is not verifiable. At the close of the grant are found the usual imprecation and the signature of the donor. It is probable that the donor Śrīrangarāya of this grant is the same as the king of Vijayanagar of that name.

97.

On a fragmentary stone lying in the field of Muniyappa to the north of Ambalikallu-betta in the Hobali of Muḷabāgal.

Size 2'—3"×2'—0".

Kannada language and characters.

1. śrīmatu Ārādhyā Virannavodeyara
2. makkaḷu Maragalla Lingannavodeyarige
3. nimma śīsa-makkaḷu kumāra Mādapodeyara
4. makkaḷu Sambhulingadēvaru vūra
5. . . . kotta hola ½ hattu koḷaga Bōva-
6. nakereya keḷage gadde ½ hattu koḷaga ī
7. dharmake vūra mahājanagaḷa voppita śrī
8. gurulingadēvarē gati śubham astu

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bōvanakere and also of a plot of dry land with the sowing capacity of 10 koḷagas to Linganna Vodeyar of Maragal, son of Ārādhyā Virannavodeyar with the approval of the mahājanas, made by Sambhulingadēvaru, son of Kumāra Mādapodeyar, disciple of the donee.

98.

On a stone set up in the boundary of the village Anahalli in the Hobali of Muḷabāgal.

Size 5'—0'×3'—6".

Kannada language and characters.

1. śrī śubham astu svasti śrī vijayābhyudaya Śālivāhana-
2. śaka varusha 1474 neya Paridhāvi-samvatsarada Śrāvaṇa śu 15
3. Guruvāra sōmōparāga-puṇyakāladalu Maravūra śrī Rā-
4. medēvara amṛitapaḍi naivēdyake śrīman mahārājamānya
5. sarvādhikāri Krishṇapanāyakaṛu dayapālista Rāmasamudra-grāma
6. idake voḷagāda nidhi nikshēpa kādārambha nīrārambha modalāda
7. sarva-svāmyavanu dēvara śrīkāryava naḍasuva dharmā
8. putra-pautra-pārampariyavāgi sukhadinda anubhavisūdu
9. dēvarige gaḍa-mahājanagaḷu . . .
10. bhaṭṭaru muntāgi ā Rāmēśvaradēvarige

(The rest is illegible.)

Note.

This records the gift of the village Rāmasamudra with all the rights of possession for the service of offering food to god Rāmēdēvaru of the village Maravūr by the illustrious sarvādhikāri Krishṇapanāyaka. The grant is dated Thursday the 15th lunar day of the bright half of Śrāvaṇa, a day of lunar eclipse in the year Paridhāvi, Śaka 1474, corresponding to Thursday 4th August, A. D. 1552. According to Svamikannu Pille's Tables this day was a day of lunar eclipse. The closing portion of the inscription is illegible.

99.

Copy of an inscription found in a manuscript book in the possession of the Jôḍidâr of the village Mâḍênahalli in the Hobali of Āvani.

Telugu language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana-śakābdambulu
2. 1633 agunēti Khara-nāma samvatsaram Āśvīja māsa pancha-
3. nī Budhavāramandu śrīmatu rājādhirāja Chikkarāya
4. Tammeḡauni appanachēta śrīmatu Rāyavenkatappagāri
5. putral ayina Rāyamunirāju- putral ayina Sankaru-
6. rājūgāru Yajuś-śākhādhyā ul aina Vādhūlagōtram
7. śrī Nārasambhaṭṭalavāri putralayina Annambhaṭṭulavāri
8. putralayina Sthalam Rāmājōy isalaku vrāyinchī
9. icchhina dāna-dharma-śāsana-kramam etlanṇanu mā-vamśa-
10. sthalaku pūrvamūnunchi naḍichē Timmanāyanacheru-
11. vu-kinda rājakāluvaku pūrvabhāgam unde p ndu-
12. mu bhūmīni mā pūrvikalaku sad-gati-prāptikigānu
13. sa-hiranyōdaka-dāna-dhārā-pūrvakamugā tri-karāṇa-
14. tri-vāchakamugā icchhināmu ganuka mīru putra-
15. putra-pāraṃparyamugā anubhavistu-rāvalan ani
16. vrāyinchī icchhina bhū-dāna-dharma-śāsanamu
17. Indrah pricchhhati chāṇḍālīm kim idam pa hyatē tvayā
18. śva -māmsam surayā siktam nī-kapāle chitāgninā !
19. dēva-brāhmana-vrīttinām yē haranti narādhamāh ||
20. tēshām pāḍa-rajō-bhītyā charmanāchchhādītām mayā
21. sva-dattā dviguṇam puṇyam paradattānupālanaṃ para-
22. d ttāpahārēṇa sva-dattam nishphalam bhavēt dāna-pālana-
23. yōr madhyē dānā chhrēyōnupālanaṃ dānāt
24. svargam avāpnōti pālanaḍ achyutam padam ||

Note.

This records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Timmanāyanacheruvu to Rāmājōyis, son of Annambhaṭṭa and grandson of Nārasambhaṭṭa of Yajuś-śākha and Vādhūla-gōtra by Sankarurāju-gāru, son of Rāyamunirāju and grandson of Rāyavenkatappagāru under the orders of the illustrious chief Chikkarāya Tammagauni. The record is dated Wednesday the 5th lunar day of the month of Āśvīja in the year Khara, Śaka 1633. Śaka 1633, coincides with the year Khara, A. D. 1711. It is not specified in the grant whether the lunar day given therein refers to bright or dark fortnight. Taking the bright fortnight of Āśvīyuja, in the year Śaka 1633, the date coincides with Friday, October 5 of 1711 A. D. and not with Wednesday as stated in the grant. Taking the dark fortnight of Āśvīyuja, the date coincides with Saturday, October 20 of A.D. 1711 and not with Wednesday as stated in the grant. The grant concludes with the usual imprecatory verses including the imaginary conversation between God Indra and a Chāṇḍāl woman showing the heinousness of the sin of confiscating the gifts made to gods and Brahmins.

100.

At the village Mēlāgāni in the Hobali of Āvani, on a stone found in the garden of Hanumegauḍa.

Size 2'—3"×3'—6".

Old Kannaḍa language and characters.

1. śrī Raṇāvalōka śrī Ka-
2. mbayyan Ganga-rājyam Tombaṭṭaru-sāsi-
3. ramum āle avarā mahā-sāmantar Viṭṭa-
4. pparasar Kovalālanāḍu Mūnūrum āle
5. avarā perḡgaḍe Gauḍa śrī Puli A-
6. galī Pannerāḍum āle Pālu-kōḍa kereyu.
7. aydonḍi kāḍu pattonḍi prasādam geydor
8. Goṭṭereyar-ambalake koṭṭudu ay-dūmbu

9. kalani idân alidon pancha-mahâ-pâtakan akkum
10. śrî Podippâḍiyargg ay-dûmbu kalani koṭṭar

Translation.

While the illustrious Raṇāvalôka śrî Kambayyan ruled over the Ganga Kingdom of Ninety-six thousand ; while his mahâsâmantâ Viṭṭapparasar ruled over Kovalâlanâḍu Three Hundred ; while his perggade Gauda ruled over Puliagali Twelve ; the tax of *aydonḍi* (one-fifth) was retained on the tank at Pâlukôḍu but the tax of *pattonḍi* (one-tenth) was remitted. Wet lands to the extent of five tûmbus were granted to the assembly of Goṭṭereyar (Chiefs of cowherds?). Whoever destroys this will be guilty of the five great sins. Wet lands to the extent of five tûmbus were granted to Podippâḍiyar.

Note.

This inscription is in old Kannada characters of the later part of 8th or the early part of 9th century A. D. It refers itself to the reign of Raṇāvalôka śrî Kambayyan over the kingdom Ganga ninety-six thousand. We learn from other inscriptions (Nellamangala Taluk 61, E. C. Volume IX ; and Heggadadevankote 93, E. C. Volume IV ; Sravana Belagola 24-35, E. C. Volume II and a copper plate grant published in the Mysore Archæological Report for 1920, P. 31) that Raṇāvalôka Kambarâja, also called Raṇāvalôka Saucha-Kambha or Raṇāvalôka śrî Kambayya was the son of Râshṭrakûṭa King Dhâravarsha and that he was ruling over the Ganga kingdom, in A. D. 802-807. At this time Ganga king Sivamara Saigoṭṭa was imprisoned by the Râshṭrakûṭas and his kingdom was subject to their rule. From the paleography of the present record and the statement contained in it that Raṇāvalôka Kambayya was ruling Ganga Ninety-six thousand province it has to be inferred that the Raṇāvalôka Kambayya of this inscription is the same as Raṇāvalôka Kambarâja, son of Dhâravasha referred to in the inscriptions referred to above.

The present record seems to register the remission of a tax called *pattonḍi* while retaining the tax called *aydonḍi* over the lands below the tank at the village Pâlukôḍu by the Perggade Gauda. The word *pattonḍi* is also met with in an inscription at Tâyalur of A. D. 907 (Mandya Taluk 14, E. C. IV) and probably means a contribution equal to one-tenth of the produce of the land. Similarly *aydonḍi* might mean one-fifth of the produce. The present inscription also registers the grant of some wet lands below the same tank to Goṭṭereyar ambala (the assembly of the chiefs of cowherds (?) and to the mahâjanas, of Podippâḍi.

101.

On a boulder near the tank in the village Guṭṭahalli in the Hobali of Āvani.

Size 3'—6" × 3'—3".

Kannada language and characters.

1. Śârvari-samvatsarada Vayisakha śu 3 lu
2. śrîmatu Timmagauḍara maga Chennappagauḍaru
3. mâḍida dha (r) ma-mantapada sêve idanu namma
4. vamśîkaru pâlisikonḍu bâhōdendu
5. barasida śillâ-śâsana śrî Gôpâlakṛishṇa.

Note.

This inscription records the erection of a *mantapa* as an act of charity by Chennappa-gauḍa, son of the illustrious Timmagauḍa on the 3rd lunar day of the bright half of Vaiśākha in the year Śârvari. The date is not verifiable.

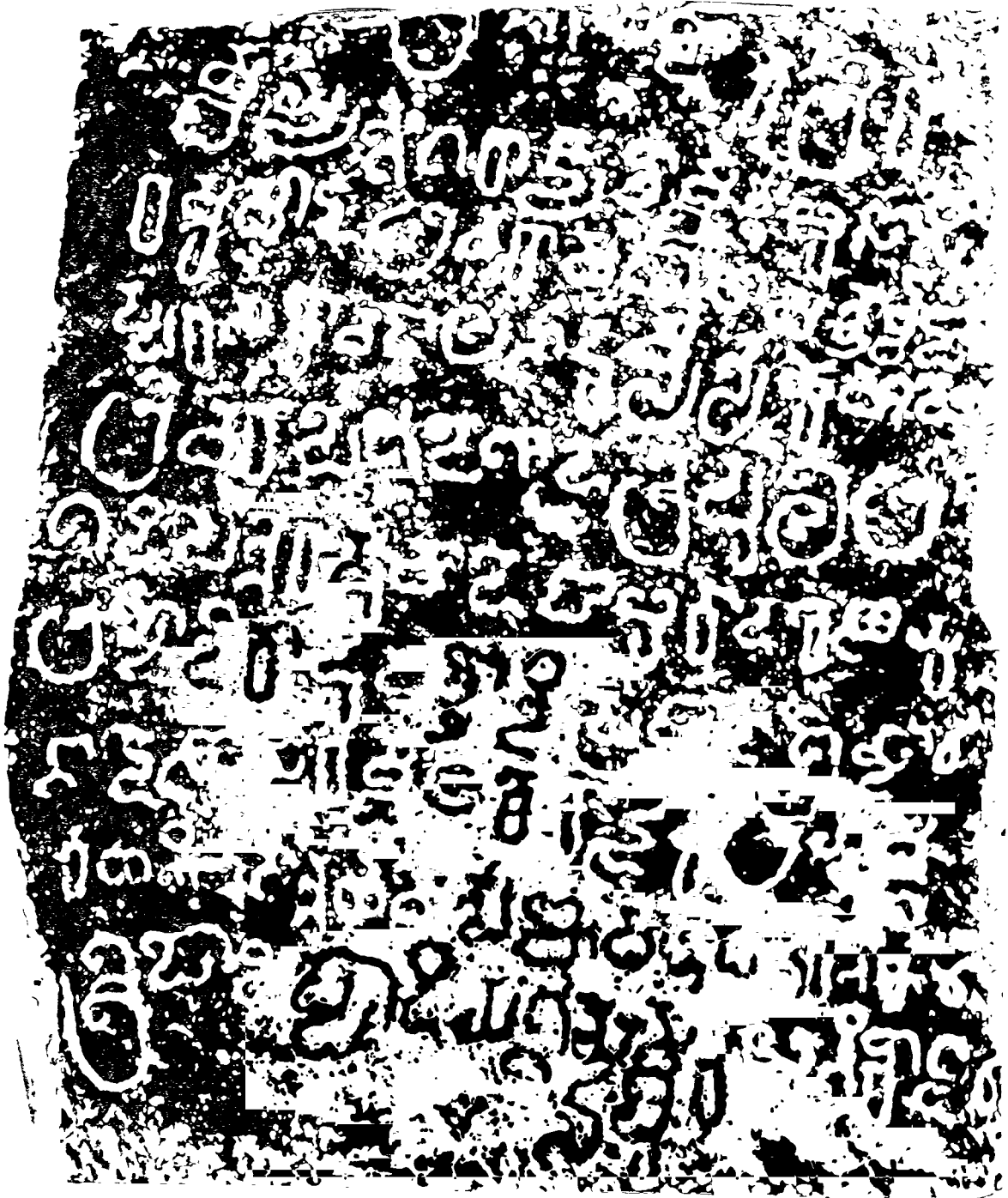
102.

On a stone set up in front of the Jôḍi village Marakalaghaṭṭa in the Hobali of Āvani.

(Front) Kannada language and characters.

1. śubham astu svasti śrî vijayâbhyu-
2. daya Śâlivâhana-śakâbda

STONE INSCRIPTION OF RANÂVALÔKA KAMBAYYA AT MÊLÂGÂNI.



3. neya Virôdhikṛitu-samvatsarada
4. Āśvīja śudha daśarīyalu
5. śrīman mahārājādhirāja
6. rājaparamēśvara śrī vīrapra-
7. tāpa Śrīrangarāya-mahā-
8. rāyaru prithvī-rājyavan āluva
9. kâlādalu śrīmatu Āvaniya
10. śrī Rāmēśvaradēvara pādārādhaka
11. śrī Sankarappa Tippayya Chinnayya
12. galu tammage pitrārjitavāgi
13. nirābādḥavāgi sarvamānya-
14. vāgi naḍedu baruvanta

(Back.)

15. Marakallugattavemba
16. grāmavanu Narasapagala
17. tamma Kâḍappagalige dharmava
18. māḍabēkendu nammalli nāvu
19. yôchisi ī grāmake sērida
20. kâḍārambha nīrārambha tō-
21. ṭa tuḍike saha sa-hiranyōda-
22. ka-dāna-dhārā-pūrvakavāgi
23. tri karaṇa-tri vāchakavāgi koṭṭa-
24. du dāna-pālanayōr madhyē
25. dānāt śrēyō'nupālanam
26. dānāt svarga

Note.

This inscription records the gift of the village Marakallugatta, free from taxes to Kâḍappa, younger brother of Narasapa by Sankarappa, Tippayya and Chinnayya, worshippers of god Rāmēśvara of Āvani, during the reign of the illustrious Śrīrangarāya, king of Vijayanagar. The date of the grant is the 10th lunar day of the bright half of Āśvīja in the year Virôdhikṛit. The Saka year in the grant cannot be clearly made out. The usual imprecatory verses are found at the close of the grant.

103.

MYSORE DISTRICT.

Châmarâjnagar Taluk.

At the village Âlbûr in Ummatûr Hobli, on a stone lying in a mound to the south of the road leading to Navilûr.

Kannaḍa language and characters.

1. svasti śrī vijayâbhyudaya Śālivāhana-śaka varusha 1450
2. sandu vartamānavāda Sarvadhâri-samvatsarada Jyêshtha śu 7 lu
3. śrīman mahârâjâdbirâjâ râjaparamêśvara śrī vīrapratâpa Kṛishṇa-Dêva-
4. rāya-mahârâyaru prithvî-râjyam gayivuttiralu śrī vî-
5. ra Kṛishṇa-Dêva-mahârâyarige dharmavâgabêkendu â vûra ma-
6. hâjanagala anumatiyinda âchandrârka-vâgi naḍiyali yendu Râyara
7. nirûpadinda Bayapa-dêvarasaru Arahalli-grâmamavanu
8. Bhâradvâja-gôtraḍa Âpastamba-sûtraḍa Yajuh-śâkhâdhyâyi-
9. galâda Râmêjyôyisaru mattu avara tammamdiru Linganna-
10. jôyisarigû saha tathâ-tithi punya-kâladallu dhârâ-datta-vâgi ko-
11. tṭaru idanu âvan alidarû avara tâyige tapidavaru
12. dâna-pâlanayôr madhyê dâna chchhrêyônupâlanam dâ-
13. nât svargam avâpnôti pâlanâd achyutam padam

Note.

This inscription records the gift of the village Arahalli to Râmêjyôyisa and his younger brother Lingannajôyisa of Bhâradvâja-gôtra, Âpastamba-sûtra and Yajus-śâkha made by Bayapadêvarasa under the orders of the Vijayanagar king Kṛishṇadêvarâya and with the consent of the inhabitants of the village. The grant is dated the 7th lunar day of the bright half of Jyêshtha in the year Sarvadhâri, 1450 of Śālivāhana era. The date corresponds to May 25 of A.D. 1528. But the date is not verifiable. The record ends with the usual imprecations.

104.

Mysore Taluk.

A nirup of Kṛishṇarâjavaradeyar III of Mysore in the possession of Mr. Seshaiyengar Pandit, Mysore.

Kannaḍa language and characters.

1. Kṛishṇarâjavaravaru
2. Sarvadhâri-samvatsarada Mâgha ba 9 Sthiravâradallu śrīmatu
3. śrīmad Vêda-mârga-pratishṭhâpanâchâryô-bhaya-vêdânta-prava-
4. rtakarâda Agbalayam Komâṇḍûru Chinnayya Śrīnivâsâchâ-
5. ryarige barasi kaḷuhisida nirûpa adâgi yivarige sarvaru saha
6. nâvu kshêmadallidêve nimma kshêmakke âgâgye barasi kaḷuhisuva-
7. du taruvâya aramane-samîpadalli hosadâgi nirmâna-mâ-
8. ḍisiruva dēvâ'ayadalli yî-samvatsarada Phâlguna śu 9 divasa
9. śrī Kṛishṇa-dêvara pratishṭheyâguvaddarinda yî sam-Phâlguna śu 5
10. divasa nîvu Maisûrige bandu sêruvante mâḍisuvudu ba târî-
11. kha 28ne mâhe Pebaravari san 1829 ne isavi khatta Aramane Su-
12. barâya munashi hajûru

Śrī Kṛishṇa (in Kannaḍa characters).

Note.

This is an original nirup of Kṛṣṇarājavodeyar III, King of Mysore. Above the nirup is found a seal bearing the words meaning Chāmarājavadē's son Kṛṣṇarājavadē. It seems to have been issued as an invitation letter to a paṇḍit, Komāṇḍur Chinayya Śrīnivāsācār to attend the consecration ceremony of setting up the God Kṛṣṇasvāmi in the newly erected temple of Kṛṣṇasvāmi near the Palace at Mysore. The grant is dated both in the English and Indian systems, the date being given as 28th February 1825 A. D. and Saturday 9th lunar day of the dark half of Magha in the year Sarvadhāri. The writer of the sannad is named Aramane Subbarāya, Hajūr munshi. The Sannad ends with the signature of the King, Śrīkṛṣṇa in Kannada characters. The record is of some importance as it shows the date of the construction of Kṛṣṇasvāmi temple near the palace at Mysore.

105.

Nāgamangala Taluk.

At Nāgamangala in the Hobli of Nāgamangala, on a broken stone lying near the steps of the Government Middle School building.

Size 4'—6"×1'—6".

Modern Kannada language and characters.

1. śrīyavara pāda
2. svasti śrī jayābhyudaya Śālivā-
3. hana śaka ba 1767 sa-
4. nda vartamāna Viśvāva-
5. su saṃ Kārtika śu 10 llu
6. Hayavasa-gōtra sūtti-
7. raḍa Chikanṇaiyya Jakaṇ-
8. ṇaiyyanavara santati kaṃ-
9. magāra āda Chinṇaiyya Vem-
10. gaṭapatṭaiyya Timṇappaiyya-
11. navara makkaḷu mommakkaḷu sa-
12. dari adē hesarinavaru Śrīyava-
13. rrige samarpakavā māḍidantā
14. śēvārtta gōpura muntāda vi-
15. rānagaḷu jīrṇōddhāravāgi
16. muntāgi vutsavaru prabhāva-
17. ḷegaḷu bāgilavāḍagaḷu chinna-be-
18. ḷi ābharanagaḷu bēre sāmānu
19.
20. svayārjita sēvārta

Note.

The stone containing this inscription is broken into three parts. It is said that the opponents of the grant mentioned in the record denied the claim and broke the stone into pieces. The inscription records that the smiths Chinnaiya Venkaṭapataiyya, Timṇappaiyya, his son and grandson of the same name who are the descendants of Chikkanṇaiyya Jakkannaiyya of Hayavasa-gōtra, blacksmiths of the village, made the following service to some temple:—They restored the ruined gōpura, etc., set up doorway, provided the god with processional image, prabhāvali, silver and gold jewels and other necessary articles. The record is dated 10th lunar day of the bright half of Kārtika in the year Viśvāvasu, 1767 of Śālivāhana era. The date corresponds to 9th November of A.D. 1845 but it is not verifiable.

106.

At the village Tibbanahalli, in the Hobli of Dēvalāpura, on a stone lying in a manure pit.

Size 8'—0"×2'—6".

Kannada language and characters.

1. svasti śrī-vijayada Śālivāha-
2. na-shaka-varuśa 1446 Tāraṇa-saṃvatsa-

3. rada Mārgaśīra-ba 10 Bu śrīman ma-
4. hāmaṇḍalēśvara pūrva-paścima-da-
5. kṣiṇa-chatus-samudrādhipati vīra-śrī-
6. Kṛṣṇarāyaru Vidyānagaradalu
7. prithvi-rājyaṃ gaintta yīralu na-
8. mma Chennapaṭaṇada Yīrapa-
9. dēvarige nāṁ amritapaḍige Nā-
10. gamangalakke saluva Dēvalāpura-
11. da sthāṇada Tibbanahallīyannu pra-
12. tinamadhēyavada Kṛṣṇarāya-sa-
13. mudrada vī grāmakke saluva
14. chatu-sīmeya vōḷagada ga-
15. de bedalu tōṭa tuḍike a-
16. ṇe achukaṭu nidhi nikshē-
17. pa śrī Virūpākṣha.

(On a side of this Inscription.)

18. Yalabarigeya Malapa Aṇṇa Nañjanu udāra.

Note.

This inscription records the gift of the village Tibbanahalli renamed Kṛṣṇarāya-samudra in Dēvalāpura—sthala belonging to Nāgamangala with all rights for the food offerings of God Vīrapadēvaru of Chennapaṭṇa by King Kṛṣṇarāya of Vijayanagar. The record is dated Wednesday 10th lunar day of the dark half of Mārgaśīra in the year Tāraṇa, 1446 of Śālivāhana era corresponding to Wednesday, 20th December of A. D. 1524. A name Malapaṇṇa Nanja of Yalabarige occurs on a side of the inscription stone and probably denotes the writer of the grant.

107.

At the same village (Tibbanahalli) ; on the 1st viragal near the Īśvara temple.

Size 4'—0" × 2'—9".

Kannada language and characters.

1. svasti śrīman mahāgaja sankha pratāpa Hoyisaḷa-Chakravartti Vīraballāḷu-dēvaru vāridhi-
2. mēreyāgi mēdiniya Dōrasamudrada nelevīḍinalu sukha-
3. sankathā-vinōdadim prithvi-rājyaṃ gaiyyuttam ire Ānanda-saṃvatsarada yāśāḍha-
4. suḷha saptami Sukravāradandu Bematūra-Nārasingam samagra-balam berasi
5. caṇḍetti bandu Hebbidiramadeya Tibbanahallīya turuvam muttidali Daḍiga-
6. nakereya Maṇalavāḍiya Būpakālaritāḷeyara kula-tilaka Harahagaḍa āta-
7. na tanma Gabaragaḍa ātana magam su-putra Gaḍeyam kādi halara kondu vīramam
8. meredu turuva mo_u chi sura-lōka-prāptan āda.

Note.

This records the death of a warrior named Harahagaḍa, an ornament of the Būpakālaritāḷeyara-kula (?) family, a resident of Maṇalavāḍi in Daḍiganakere along with his younger brother Gabaragaḍa and his son Gaḍeya in the defence of cattle of the village Tibbanahalli in Hebbidiramade during a raid by Nāringa of Bematūr with his whole army in the reign of Vīraballāḷadeva of the Hoysala dynasty in his capital Dōrasamudra. The record is dated Friday the 7th lunar day of the bright half of Āśhāḍha in the year Ānanda. The phrase *śrīman-mahāgaja-sankha pratāpa* occurring at the beginning of the inscription is probably a mistake for *śrīman mahārājādhirāja niśśankapratāpa* which occurs among the titles of the Hoysala kings. The date is not verifiable. Bematūr or Bematūr-kallu is found in inscriptions as an old name for the town of Chitaldrug.

At the same place, on a second vîragal.

Size 4'—0"×2'—9".

Kannada language and characters.

1. svasti śrîman mahâmaṇḍalêśvara Dvârâvatî-pu-
2. ravarêśvara Hôsaḷa Viṣṇu Vîra Ballâladêvaru prithvi-
3. râjyaṃ geyvalu Ânanda-saṃvatsarada Âśâḍha
4. sudha 7 Sukravâra Daḍiganakereya Maṃname-
5. deya bhûmi Kudiki Mâleyara-kula-tilaka Harahagaḍa
6. âtana magam Sankaragaḍa âtana maga Râmeyam Hebbidarama-
7. deya Tibanahalliyali Bisugûravaru turuva hiḍidoḍe
8. kâdi turuvaṃ maguḷchi tânuṃ sura-lôka-prâptan âda.

Note.

This records the death of Harahagaḍa, an ornament of Kudiki Mâleyara-kula of Maṃnamedeya-bhûmi in Daḍiganakere along with his son Sankaragaḍa and his grandson Râmeyam while recovering the cattle of Tibbanahalli in Hebbidaramaḍe from the people of Bisugûr in the reign of Hoysala Vîraballâḷa, the lord of the excellent city of Dvârâvatî. The date of this inscription is the same as that of the previous record :—Friday the 7th lunar day of the bright half of Âśhâḍha in the year Ânanda.

To the north of the village (Tibbanahalli), on a stone set up in the land of Kempa-rasa.

Size 3'—4"×1'—0".

Kannada language and characters.

1. svasti śrî mahânâya-
2. kâchâryya Bayalahu-
3. li Kadirenâyakana
4. makkaḷu Kapininâ-
5. yakarû Pûjâri
6. Lakumana makkali-
7. ge koṭṭa nettaru-ko-
8. ḍageya sîmâ-saṃbam-
9. dhi sâsanâvu
10. idake âkshêpisi-
11. dava âtana maganâgi
12. huṭṭuvanu.

Note.

This inscription records the grant of a *nettarukodage* (a grant of land made to the relations of a person slain in battle) for the sons of Pûjâri Lakuma by the illustrious chief Kapininâyaka, son of Bayalahuli Kadirenâyaka, possessed of the title mahânâyakâchârya. The grant ends with the imprecation that he who objects to the grant will be born as the son of the grantor. This is an unusual curse.

At the village Ankanahalli, in the same Hobli of Dêvalâpur, on a stone set up near the temple of Mâri.

Size 4'—0"×2'—0".

Modern Kannada language and characters.

1. Śâlivâhana śaka varushaṅgaḷu sanda va-
2. rtamâna 1685
3. śrî śrî Svabhânu-nâ-

4. ma-samvatsarada Kârtika bha 10
5. llu ll âlida mahâ-
6. svâmi yavara budhinirupakavipra-
7. kârakke Tirumalagiri maga Tim-
8. manige Hosakôte-jagala-
9. dali mrutavâda bagge raktâ-ko-
10. ðagi

Note.

This inscription records a *raktakodage* (same as *nettarukodage*) to Timma, son of Tirumalagiri, for his death in the battle of Hosakôte. The date of the grant is stated to be the 10th lunar day of the dark half of Kârtika in the year Svabhânu, 1685 of Śâlivâhana era corresponding to 30th November of A. D. 1763. Evidently the grant is made by Krishnarâja-vaḍeyar II King of Mysore.

111.

At the village Kuḍugubâlu in the same Hobli of Dêvalâpura, on a stone set up to the west of Râmêśvara temple.

Size 6'—0"×1'—9".

Kannada language and characters.

1. śrî Râma
2. 1562 Vikrama samvatsarada
3. Âshâdha suda 5 ralu Śrîrangarâyamahâ-
4. râyaravaru râjyam
5. . da Suragiya Dêvappanâyakaravara Kuḍagabâla Râmalingadêvara
amritapaḍi
6. dhamma-sâsanada kramav ent endade
7. namma nâyakatanakke saluva Dêvalâpura-grâ-
8. makke sîmâ-sammandha-
9. di grâmaga
10. kâdârambha nîrârambha aṇe achchu-
11. kattu manedere âḍudere
12. i grâma dêvarige sarvamânya-
13. vâgi da â Râmanâtha-dêvarige Dêvappa-
14. Nâyakaru mâḍida binnaha yî dharmavani
15.
16. dharmava âvanân orbanu
17. Gangeya taḍiyali kavileya konda mahâ-pâpa
18. konda pâpake
19. hôharu tamma tande tâya konda pâpakke
20. hôharu.

Note.

This records the gift of the village Dêvalâpura for the service of God Râmalinga-dêvaru in Kuḍugubâlu by Dêvappanâyaka of Suragi during the reign of Śrîrangarâya, king of Vijayanagar. The grant is dated 5th lunar day of the bright half of Âshâdha in the year Vikrama, 1562 of Śâlivâhana era corresponding to 13th June of A. D. 1640. The usual imprecations are found at the close of the record.

112.

To the north of the village Maḍake Hosûr in the Hobli of Hoṇagere, on the 1st vîragal in the land called Êlukallina-hola.

1. svasti śrî Kadavi Tapasiya Rahagaḍa Mullevuṛali (?)
2. kâdi sattam.

Note.

This records the death of Rahagaḍa of the village Kadavi Tapasi while fighting at Mullevûr (?).

113.

On a 2nd vîragal at the same place.

1. svasti śrî Nirggunda-gâvuṇḍa Tapasiya pô-
2. ril ibhade kâdi sattode âtange kalla niri-
3. sida mâṅgaḷa (ma) hâ śrî

Note.

This stone is erected in memory of the death of Nirggundagâvuṇḍa in fighting with elephants at the battle of Tapasi.

114.

On a 3rd vîragal at the same place.

1. svasti Kadavi Tapasiya Mâdapa kâdi sattam.

Note.

This records the death in battle of a warrior named Mâdapa of the village Kadavi Tapasi.

115.

Tirumakûḍlu-Narasipur Taluk.

At the village Âladûr in the Hobli of T.-Narasipur, on a stone lying below a banyan tree on the way to Dhaṇâyakanapura.

Kannaḍa language and characters.

1. svasti śrî Bahudhânya-saṁvatsarada Jyêshṭha ba 5 Bu-
2. dalu svasti śrîmad akhilâṇḍa-kôṭi-brahmâṇḍa-
3. nâyaka dēvatâ-sârvabhauma śrîmad Guñjâ
4. Narasimhasvâmiyavara pādârâdhaka
5. Singimayyana magam Dēpayyaṁ
6. śrîyavara pādada paḍitara dîpârâ-
7. dhanegendu koṭṭa hola khaṁ ½ î-
8. dharmavan ârâdarû keḍisidoḍe Vâraṇâ-
9. siyali gôva konda pâpakki ḷivaru
10. mangala mahâ śrî śrî śrî.

Note.

This records the gift of dry land with the sowing capacity of half a khaṇḍuga by Dēpayya, son of Singimayya, for the service of offering daily food and light to God Guṇjânarasimhasvâmi. The record is dated Wednesday the 5th lunar day of the dark half of Jyêshṭha in the year Bahudhânya. The date is not verifiable. The grant ends with the usual imprecatory sentence.

TUMKUR DISTRICT.

Korātagere Sub-Taluk.

116.

Copy of a grant of Raṇabaichegaudarayya, chief of Hoḷavanhalli, dated, Śaka 1667 in the possession of Jībi Vāsudēvāchārya in the village Hoḷavanhalli in the Hobli of Hoḷavanhalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē
2. trailōkya-nagarārambha-mūla-stambhāya Sambhavē ll
3. Harēr līlā-varābhāya dāmshtṛā-dāṇḍas sa pātu vah l hēmādri-
4. kalaśā yatra dhātṛi chhatra-śriyam dadbau ll
5. svasti śrī vijayābhūdaya Śālīvāhana-śaka-varushaga-
6. lu 1667 nē Krōdhana-nāma-samvatsarada Phālguna suddha 15
7. Sōmavāradallū śrīmad-rājādhirāja-rāja-paramēśvara śrī
8. vīra-pratāpa śrī vīra-śrī-Rāmadēvamahārāyaraīyya-
9. navaru Vidyānagaradallū ratna-simhāsanārūḍharāgi prithvī-
10. sāmrajyam gaiyyuttiralu śrīmatu chaturtha-gōtra-
11. pavitrarāda Raṇa-Baichē-gaudarayanavara putrarāda Mu-
12. rmaḍi Raṇa-Bairē-gaudaravarū Kāśyapa-gōtrarā-
13. da Āśvalāyana-sūtrarāda Rukśākhādhyāyārāda Śiravatū-
14. ra Venkaṭēbhaṭṭara putrarāda Narasimha-bhaṭṭara putrarāda Śēśhāchārya-
- arige
15. baresikōṭṭa bhū-svāstyada-dānapatra-kramaventendare
16. namma āluvike Hoḷavanhalli-simege salluva Sōmpurada
17. grāmadallu Kempadāsana hola kha $\frac{1}{4}$. Doḍḍa-gaudana hola kha $\frac{1}{4}$.
18. ubhaya hola kha $\frac{1}{2}$. hattu koḷaga kere-kelage vaḍḍina bhūmi-
19. yallu kham $\frac{1}{2}$ hattu koḷaga ubhayam hola-gadde sahā bijavari
20. kha $1\frac{1}{2}$ khaṇḍaga bhūmiyannu yī sōmōparāga-punya-kāladallū
21. namma pitṛi-pitāmaha-prapitāmaharige sālōkya sāmīpya
22. sāyujya sārūpya padavī āgabēkendu sahiranyō-
23. daka-dāna-dhārā-pūrvakavāgi dhāre-yeradu koṭṭevāda kāra-
24. ṇa chaturtha-gōtra-pavitrarāda Raṇa-Baichēgaudarayanavara
25. putrarāda Raṇabairēgaudara putrarāda Raṇabaichē-
26. gaudarayanavarū Kāśyapa-gōtrarāda Āśva-
27. lāyanasūtrarada Rukśākhādhyāyigalāda Śirava-
28. ttūru Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara

Back.—

29. putrarāda Śēśhāchāryarige ramma Korātagere śrīyava-
30. rige prītiyāgi yī hola-gaddeyannu dhāreyanneradukōṭṭe-
31. vāddarinda-chaturtha gōtrarāda Raṇabaichēgaudarayya-
32. navara putrarāda Raṇabairegaudarayanavara putrarāda
33. Hoḷavanhalli Raṇabaichēgaudarayanavarū Kāśyapagōtra-
34. rāda Āśvalāyanasūtrarāda Rukśākhādhyāyigalāda
35. Śiravattūra Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara
36. putrarāda Śēśhāchāryarige tri-vāchakadalliyū ēkānta-
37. karanayuktarāgiyū hola-gaddege Vāmanamudre-
38. śilāsthāpana-māḍisi dhāreya-neradu koṭṭu idhevāgi
39. nīvu nimma putra-pautra-pārampariyadallū ā-chandrā-
40. rkavāgi anubhaviśikkōṇḍu sukhadallirabahudendu
41. baraśi koṭṭa bhū-svāsthyada dāna-patrā dāna-pāla-
42. nayōr madhyē dānāchhrēyōnupālanam l dānāt svarga-
43. m avāpnōti pālanād achyutam padam ll sva-dattā-
44. dvigunam punyam para-dattānupālanam l para-dattā-
45. pahārēṇa sva-dattam nishphalam bhavēt l ēkaiva
46. bhaginī lōkē sarvēśham ēva bhūbhujām l na bhō-
47. jyā na kara-grāhyā vipra-dattā vasundharā ll

Note.

This grant begins with the usual invocations to Sambhu and Varāha. It records the gift of some land in the village Sômpura in Hoḷavanahalli-sîme by Raṇabaichegaudarayya, son of Raṇabairegauda and grandson of Raṇabaichegaudarayya of Chaturtha-gôtra, ruler of Hoḷavanahalli to Sêshâchârya, son of Narasimhabhaṭṭa, grandson of Śiravattûr Venkaṭabhaṭṭa of Kâśvapa-gôtra and Āśvalâyana-sûtra and Rik-śâkha. The grant is said to be made during the reign of the Vijayanagar King Râmadêvamahârâya (with titles) and is dated Monday the 15th lunar day of the bright half of Phâl-guṇa in the year Krôdhana, Śaka year 1667, on the occasion of a lunar eclipse.

According to Svami Kanmu Pillai's tables the date of the grant corresponds to Monday, 24th February of A. D. 1746 on which date a lunar eclipse occurred. Long before the above date the Vijayanagar empire had completely disappeared and no king of the name of Râmadêvarâya was ruling over the kingdom on the date. The mention of Râmadêvarâya as the king of Vijayanagar at the date of the grant is however an anachronism.

117.

Copy of a grant of the reign of Raṇabaichegauda, chief of Hoḷavanahalli, dated śaka 1660 in the possession of Subbanna, shanbhog of the same village Hoḷavanahalli.

1. namas tunga-śiraś-chumbi-chandra-châmarachâravê trailôkya-nagarâram-bha-
2. mûla-stambhâya Śambhavê || Harêr lîlavarâhasya damshtrâ-danḍas sa pâtu nah hê-
3. mâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||
4. svasti śrî vijayâbhyudaya Śâlivâhana-śaka varushangalu
5. 1660 ne Kâlāvukti-nâma-samvatsarada Śrâvaṇa
6. bahuḷa 30 Śukravâradallu śrîmad râjâdhirâja râjparamêśvara śrî virapratâpa śrî Vîra-Râma-Dêva-Râya
7. mahârâyaraïyyanavarû Vidyânagaradallu ratna-simhâsanârûḍharâgi prithvî-sâmrâjyam gayyutt-iralu śrîma-
8. tu chaturtha-gôtra-pavitrarâda Raṇa-baichê-gaudarayyanavara putrarâda Mummaḍi Raṇabairêgaudarai-
9. yyanavara putrarâda Hoḷavanahalli Raṇabaichêgaudarayyanavara âlûvike-yallu śrî Madhva-śâstra-
10. vyâkhyâtrigalâda Âtrêyagôtrarâda Āśvalâyana-sûtrarâda Ruk-śâkhâdhyâyigalâda Śrîmu-
11. shṇada Anantâchâryaravara putrarâda Vênûru Venkaṭanaraśimhâchâryaravara putrarâda Anan-
12. tagiri Âsvatthanârâyanaâchâryaravaru śrî Madhva-śâstra-vyâkhyâtrigalâda Âtrêya-gôtra-
13. râda Âpastamba sûtrarâda Yajus-śâkhâdhyâyigalâda Avañchî Timmanâchâryaravara
14. putrarâda Râmâchâryaravara putrarâda Venkaṭanaraśimbâchâryaru saha ubhayatraru
15. Bhâradvâja gôtrarâda Āśvalâyana-sûtrarâda Ruk-śâkhâdhyâyigalâda Sadâśivayyanavara
16. putrarâda Yôgappana putrarâda Hoḷavanahalli-sthalada śânubhōga Lakshmîpatayyage barasîkoṭṭa bhû-svâ-
17. styada dâna-patra krâmaṇv ênandare namma agrahâra Akkamâmbudhi-grâmadalli hola kham $\frac{1}{4}$ gadde kham $\frac{1}{4}$ kham 10
18. bhûmiyannu yî sûryôparâga-puṇyakâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhârin ere-
19. du śrî Venkaṭaramaṇa-prîtiyâgi tri-karaṇayuktavâgi tri-purushôddêśyavâgi tri-vâchakadalliyû êkân-
20. tahkaraṇa yuktarâgi koṭṭevâda kâraṇa nimma putra-pautra-pâramparyadalliyû â-chandrârka-sthâyigalâgi a-
21. nubhavisikkoṇḍu sukhadali ihaduendu barasîkoṭṭa bhû-svâsthyada dânapatra
22. dâna-pâlanayôr madhyê dâna-chhrêyônupâlanam || dânat svargam avâpnôti pâlanâd achyutam padam ||
23. sva-dattâ-dviguṇam puṇyam para-dattânupâlanê | para-dattâpahârêṇa sva-dattam nish-phalam bhavêtu ||

Note.

This record is a copy of a grant of the reign of the same chief Ranabaichêgauda of Holavanahalli as the previous number and begins with the acknowledgment of the supremacy of the same Vijayanagar king Râmadêva. It is dated Friday the 30th lunar day of the month of Śrâvana in the year Kâlâyukti, Śaka 1660 corresponding to Friday 4th August of A. D. 1738, a day of Solar eclipse, as mentioned in the record and the date is correct. The grant records the gift of some dry and wet lands in the agra-hâra village, Akkamâmbudhi by two Brahmins of the Mâdhva sect, Anatagiri Āśvattha-nârâyana-chârya, son of Vênûru Venkaṭanarasimhâchârya, grandson of Anantâchârya of Śrîmushṇa and of Ātreya-gôtra, Āśvalâyana-sûtra and Rik-śâkha and Venkaṭanara-simhâchârya, son of Râmâchârya, grandson of Avanchi Timmaṇâchârya of Ātreya-gôtra, Āpastamba-sûtra and Yajus-śâkhâ to Lakshmîpataiya, shanbhog of the village Holavanahalli, son of Yôgappa and grandson of Sadâśivayya of Bhâradvâja-gôtra, Āśvalâyana-sûtra and Rik-śâkhâ. It ends with the usual imprecations. Except the anachronism involved in the mention of Râmadêvarâya, there is nothing incredible in the grant.

118.

Copy of a grant of Ranabaichêgauda, Chief of Holavanahalli dated Śaka 1660 in the possession of the same Subbaṇṇa, Shanbhog of the village Holavanahalli.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê !
trailôkya-nagarâmbha-mûla-stambhâya
2. Śambhavê ! Harêr lîlâ-varâhasya damsh-trâ-dandah sa pâtu vah ! hêmâdri-
kalaśa yatra dhâtrî
3. chhatra-śriyam dadhau !
4. svasti śrî vijayâbhyudaya Śalivâhana-śaka varushangala 1660 ne Kâlâyukti-
nâma-samvatsarada Śrâvana ba 30 Śukravâradallu
5. śrîmad râjâdhirâja râjaparamêśvara śrî vîrapratâpa śrî vîra śrî Râma Dêva-
râya-mahârâyaraianavaru Vidyânagaradallu ratna-
6. simhâsanârûdharâgi prithvî-sâmrrâjyam gaiyuttiralu śrîmatu chaturtha-
gôtra-pavitrarâda Ranabaichêgavudaraianavara putrarâda
7. Mummaḍi Raṇabhairêgavudaraianavara putrarâda Holavanahalli Raṇa-
baichêgavudaravaru Bhâradvâja-gôtrarâda Āśvalâyana-sûtra-
8. râda Rik-śâkhâdhyâyigalâda Sadâśivaiyanavara pavutrarâda Yôgappanavara
putrarâda Holavanahalli-sthaladalliruva Lakshmîpataiyage barasikoṭṭa
bhû-dânada dâ-
9. na-patrada kramav ent endare namma âluvikege saluva Holavanahalli-sîmeya
Jayamangalî-tîradallu Kapparagonḍanahalli grâmake saluva bhû-
10. mi Dugênahalli-grâmake saluva bhûmi Śakuna-Timmanahalli-grâmake saluva
bhûmi sabâ nirdêsa-mâḍi nûtanavâgi Akkamâmbudhi-
11. grâmavannu katisida nimitya Duggênahalli-grâmake saluva bhûmiyalli ninige
hola kha ½ hattu-koḷaga-bhûmiyannu śilâ-sthâpane
12. mâḍisi sûryôparâga-puṁṇya-kâlâdallû sa-hiramṇyôdaka-dâna-dhârâ-pûrvaka-
vâgi dhâren eredu koṭṭidêvâdakârâna
13. śrîmatu chaturtha-gôtra-pavitrarâda Ranabaichêgavudaraianavara pavutra-
râda Mummaḍi Raṇabhairêgavudaraianavara putrarâda
14. Holavanahalli Raṇabaichêgavudaravaru Bhâradvâja-gôtrarâda Āśvalâyana-
sûtrarâda Rikśâkhâdhyâyigalâda Sadâśivaiya-
15. navara pavutrarâda Yôgappanavara putrarâda Holavanahalli śyânabhôga
Lakshmîpataiyage yi hattu koḷaga holavannu namma Korâṭa-
16. gereyavarige prîtiyâgi dhâreya-eredu koṭṭevâddarinda śrîmatu chaturtha-
gôtra-pavitrarâda Ranabaichêgavudaraianavara
17. pavutrarâda Mummaḍi Raṇabhairêgavudaraianavara putrarâda Holavana-
halli Raṇabaichêgavudaraianavaru Bhâradvâja-gôtrarâda Ā-
18. śvalâyana-sûtrarâda Rik-śâkhâdhyâyigalâda Sadâśivaiyanavara pavutrarâda
Yôgappanavara putrarâda Holavanahalli-sthalada śâ-
19. nubhâga Lakshmîpataiyage namma piṭri-pitâmaha-prapitâmaharige sâlôk-
ya sâmpya sârûpya sâyujya padavi âgabêkendu tri-pu-
20. rushôddêśyavâgi tri-kârṇa-yuktavâgi tri-vachanadalliyû yêkântaḥkarâṇa-yu-
ktavâgi yi hattu koḷaga holavannu dhâren ere-

21. du koṭṭevâgi nîvu nimma putra-pavutra-pâramparyadaliyu âchandrârka-
sthâyigalâgi anubhavisikonḍu sukhadalli yihudu
22. yendu barasikoṭṭa bhû-svâsthyada dâna-patra
23. dâna-pâlanayôr madhyê dâna-chehhrêyônupâlanam | dânat svargam avâpnôti
pâlanâd achyutam padam || sva-dattâ-dvigunam
24. para-dattânupâlanam para-dattâpahârêṇa sva-dattam nishpha'am
25. bhavêt || mad-vamśajâh para-mahîpati-vamśajâ vâ yêbhû-
26. mipâs satatam ujjvala dharmâ-chittâh mad-dharmam-êva paripâlanam âchar-
antu tat-pâdukâ-dvaa [maham] śirasâ-vahâmi || śrî-
27. Lakshmîramana (in Kannaḍa characters.)

Note.

This record also like the previous number relates to the reign of the chief Raṇabai-
chêgaṇḍa of Hoḷavanahalli under the suzerainty of the Vijayanagar king Râmadêva-
mahârâya. Its date is the same as that of the previous number namely Friday the
30th lunar day of the month Śrâvana of the year Kâlâyukti, Śaka 1660 corresponding to
Friday, 4th August of A. D. 1738. It states that on the above date, the illustrious
Hoḷavanahalli Raṇabai-chêgaṇḍa, son of Mummaḍi Raṇabhairêgaṇḍa, and grandson
of Raṇabai-chêgaṇḍa of Chaturtha-gôtra made a gift of a plot of land with the sowing
capacity of half a khaṇḍuga at the village Duggenahalli to Lakshumipataiya, shanubhog
of Hoḷavanahalli, son of Yôgappa, and grandson of Sadâśivaiya of Bhâradvâja-gôtra,
Āśvalâyana-sûtra and Rik-Śâkha for having fixed the boundaries between the villages
Kapparagonḍanahalli on the banks of the river Jayarangi in Hoḷavanahalli-sîme
and the villages Dugenahalli and Śakunatimmanahalli and for having newly built the
village Akkamâmbudhi. The gift of land is stated to have been made with pouring
of water, as a perpetual hereditary grant out of devotion to God at Koratagere
and for the spiritual merit of his ancestors.

The record ends with the usual imprecatory stanzas the last of which may be
translated as follows :—

May all kings, whether they be descendants of mine or born of other sovereigns
whose minds are engaged on pure dharma maintain my grants. I carry the sandals,
of such kings on my head.

At the end of the grant there is the signature Lakshmîramana. This grant, too
is not free from anachronism.

119.

A copper plate grant in the possession of Yajamân Karibasavayya in the same
village Hoḷavanahalli.

One plate :—Kannaḍa characters and language.

Front.—

1. Krôdhana-samvachharada Mârgasira su 1
2. Sôma-vâra śrîmatu Kôyârada
3. mahânâḍa prabhu Taraûra Chen-
4. napagaṇḍara Hosa-ûra nâḍa pra-
5. bhu Sannagaṇḍaru Bûdaliya Ch-
6. uḍiraḍi Udokûra Aubha-
7. lareḍi Hosakereya Tipârâḍi
8. Eleûra Dharaṇiseṭṭiyara makkaḷu Vi-
9. raseṭṭiyaru Bâdala Âdisetṭiya-

Back.—

10. ru voḷagâḍa sâlu-mûleya sama-
11. sta balaru hadineṇṭu jyâtiya
12. ru koṭṭa tāmra-sâsana â nâḍa prabhu Vinâyaka-
13. dêvarali vaja-bhasaṇigeyan ikki E-
14. leyûra Pôchaseṭṭiyara Chaluvâ-
15. di Malisetṭige koṭṭa tēja Panuḡon-
16. deyaṇḍage namma nâḍûdêśada se-
17. ṭitanavanû koṭṭevâgi nâû â-
18. tage koṭṭa mânya âtana

(The record ends here.)

Note.

This inscription records the grant of the office of the Chief Merchant (nādu-dēsada seṭitana) of the district of Penugonḍa to Chaluvāḍi Maliseṭi, son of Eleyūr Pōchiseṭṭi, by Taravūra Chennapagaḍa, the chief of the nād of Koyāra, Saṇṇagaḍa, chief of the nād of Hosavūr and several others including merchants and people of eighteen castes. The donors including the chief of the nād are stated to have assembled in the presence of god Vināyaka and with vajra-baisanige (*Vajra-Vyajanikā*, a kind of fan of honour) while making the grant. The exact meaning of the word vajra-baisanige is not clear. Probably it means a fan, the word *baisanige* being a tadbhava form of *vyajanikā*. The same word is found in Belur 75 and Honnali 8. The use of the fan in the temple while holding a meeting seems to impart some solemnity to the proceedings of the meeting. The record is dated Monday the 1st lunar day of the bright half of Mārgaśīra in the year Krōdhana. The date cannot be verified.

120.

Copy of a copper-plate grant in the possession of the same Yajamāna Karibasavayya in the same village Hoḷavanaballī.

1. Siddhārti-samvatsarada Bhādrapada suda 5 lu Sōma-
2. vāra pūrva-pāschima-uttara-dakshina chatu-samu-
3. drādhīpati śrīman-mahārājādhirāja-rāja
4. paramēśvara śrī vīrapratāpa Hariharamahā-
5. rāyaru namma kumārarige
6. pradhānaru heggāḍe gaudaseṭṭigaḷu
7. parivāra ivarolagāda sālamū-
8. leya samasta halarige nāyakarige sunkada adhi-
9. kārīgāḷige nirūpa-Yaliyūra Viśvanāthaśe-
10. ṭṭiya (ma) kkaḷu Nāgaśeṭṭi Kāmiśeṭṭigaḷu namma
11. chittake hiridāgi bandarāgi nāvu manniśi na-
12. mma karuṇaḍindalū koṭṭa śāsanada krama-
13. ventendere-avarige pālaki kala-
14. sada bilisattige grāma gaddāna un-
15. tāgi koṭṭevāgi hiriyaṛige ga 1 chikka-
16. rige . . . līge Dēvara-vartanadalū am-
17. ga 1 sante 1 kkaṃ ½ ubhaya
18. ga bēhārigaḷa hērugāḷige komba
19. kaṭṭale ubhaya ga-paḍagā 100 kke 3 hatti-mānya
20. ga 1 kke meṇaśina bhāra 100 kke ga 8 aḍake-
21. hēru 100-ga 2 tuppā yennege hēru
22. 100-ga-3 uppina-hēru 100 kke ga-2
23. yeḷḷu hē 100 kkega-2 vidalada he 100 kke
24. ga-2 dadasada hēru 100 kke ga-1
25. chatu-ssamudrada olagāda dēsakke prithvī-śe-
26. ṭṭigaḷu āva dēsakke bandareyu mudraṇa
27. vilyeya uḍagare paḍi biḍāra ī-
28. prakāra koṭṭu ā dēsakke kartarāda-
29. varu ā ṣaṭṭiya vāmya are yetti koduvadu
30. avaru tāvu n āḍuvantā behara āne kudu-
31. re yēttu emme hasuvu tēhu bhaṇḍi mā-
32. nikkya muttu pavaḷa pachche pushparāga vajra
33. nīla gōmēdhika vaidūrya navaratna muntā-
34. gi chini-n ahā chitrāvaḷi nētrāvaḷi gajavāḷi
35. hamsāvaḷi śimhāvaḷi sūdrāvaḷi
36. pushpāvaḷi suvarṇāvaḷi simhaṇāra dēsa-
37. dali biḍiyanga baināga tōḍi yallērū sāla
38. paḍavaṭṭa pavāḷi yemba dēvaṅgavastrangaḷu
39. muntāda sarba gandha kastūri karpūra
40. bādū javāji kunkuma-kēsari aḍakele
41. hēru meṇaśina-bhāra eḷḷu hēru uppina-
42. hēru haḷliya vēla yenne tuppā hēru
43. vidalada hēru dadasada hēru muntāda

44. samasta-bêhârakke chandra-sûryaruḷḷannaka
45. avara makkala makkala talândaradallu namma
46. ukshara ubhaya mârgadallû hejjunkamâgiyê bharana
47. tala sunkada nâyakaru sammatârâgi
48. adakke anêka mânya avaru â vûralli okkaliddarû
49. âya kha I kke gade kha II kolagada hola
50. koḍaṣi mane angaḍi mânyavâgi agraḥâra

Note.

This purports to be a nirup or order issued in the name of Harihara-maharâya, king of Vijayanagar, to his sons, ministers, the chief gaḍas and setṭis, merchants, nâyakas and other officers recording the grant of certain honours such as the palankin with finials, white umbrella and also the right to collect certain tolls on merchandise to Nâgasetṭi and Kâmisetṭi, sons of Viśvanâthasetṭi of Yeleyûr. Some wet and dry lands in their village were given to them and they were also exempted from house and shop taxes. The grant is dated Monday 5th lunar day of the bright half of Bhâdrapada in the year Siddhârthi. The Śaka year is not given.

121.

At the village Akkâjahalli in the same Hobli of Hoḷavanahalli, on a stone lying to the left side of the road leading to the village Tonḍebhâvi.

Size 3'—0" × 3'—0".

Kannada language and characters.

1. Śrîmuka samvatsarada Mârggasira suddha
2. 15 Sô mavârada lu Koneya-
3. hâlina Yalahka Malleyanâyakana ma-
4. ga Abbeyanâyaka mādīsida dî-
5. pamâleya-kamba Dêvanandiya . . .
6. Bemôjana kelasa

Note.

This records the setting up of lamp pillar by Abbeyanâyaka son of Yalahka Malleyanâyaka of Koneyahâlû. The lamp post is stated to have been made by one Bemôja of Dêvanandi. The record is dated Monday the 15th lunar day of the bright half of Mârgasira in the year Śrîmukha. The date cannot be verified.

122.

At the same village (Akkâjahalli), on a fragmentary stone lying by the side of a ruined building.

Size 3'—0" × 1'—6".

Kannada language and characters.

1. Śâlivâhana-śaka-varsham
2. râja-paramêśvara śrî vîrapratâpa
3. śrî-pâda-padmârâdhakarâda
4. châvaḍige saluva Vittinâda
5. śrîmatu Kôradarâyarige
6. svâmigaḷu sarvamânyavâgi
7. huṭṭuvaliya muṭisi nimma kaiyinda māduvudu
8. salu koḍa mara . . grâma sarva

Note.

This inscription is fragmentary and seems to record a request made by a guru whose name is lost in the inscription to the illustrious Kôrada Râyaru to effect improvements on the guru's mânya village by making use of the income derived from the village. The date is worn out.

149. Archæological Museum.

Eleven silver coins of Moghul Kings and two hundred and twelve miscellaneous copper coins together with an old copper plate illustrative of the tools of smithy craft have been acquired and added to the Archæological Museum. All the coins are under examination. Eight new picture frames have been added to the Museum for exhibiting some more photographs and some of the best drawings of monuments and of places of historic interest in the State have been prepared and kept in the Museum. A catalogue of the Photographs available for sale in the office has been prepared and made ready for the Press. An illustrated catalogue of the coins exhibited in the Museum Cabinet is under preparation.

A complete set of the photographs exhibited in the Museum was forwarded to the British Empire Exhibition held at Wembley in the year 1924. It is gratifying to note that a Certificate of Honour with a medal is awarded to this Department in recognition of participation in the Exhibition.

150. Office work.

1. The monograph on Halebid Temples is still under preparation by Rao Bahadur R. Narasimhachar. A Monograph on the Panchalingeswara temple at Govindanahalli has been prepared and submitted to Government for approval. A scheme for the publication of a comprehensive monograph on Hoysala Architecture has been drawn up and submitted to Government for sanction.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volumes of the *Epigraphia Carnatica*. The printing of the transliteration of the inscriptions of the Hassan supplement was completed.

3. Forty-six pages of the General Index to the volumes of the *Epigraphia Carnatica* were printed during the year.

4. Forty-four publications of the department and twelve photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 172-8-0 has been realised by the sale and remitted to the Treasury.

5. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

6. The Office staff have discharged their duties with diligence and zeal.

151. Before concluding the Report it seems desirable to briefly refer to the opinions received from Oriental Scholars on the interpretation of the Greek Farce published in this report. Dr. Eugen Hultsch, the retired Epigraphist of Madras, is of opinion that the present interpretation of the whole Farce goes to confirm him in his view that the unknown language in the play is Kannada and that it is sure to interest scholars both in India and Europe. Mr. B. L. Rice, the pioneer of Mysore Archaeology, whose knowledge of Kannada language and literature and its cognate dialects is indisputable has written a number of letters stating that the conclusions arrived at in the Report regarding the location of the spot and the language of the play "are justified." He has besides made some valuable suggestions regarding the meaning of some words, both Greek and Kannada, and about the heroine's character. Some of the suggestions have been adopted consistently with sense of the play made out. The king's speech is so interpreted as to cast no slur on the character of Charition who, thanks for the prevailing religious sentiments of the times, had as a vestal virgin a safe asylum in the temple of the (moon?) goddess on the bank of the river.

152. Dr. L. D. Barnett has, however, expressed his doubts about the identity of the language with Kannada. The reasons for his doubts are, as stated by him in his article on the alleged Kanarese speeches in the *Oxyrhynchus Papyri* published in the *Journal of Egyptian Archaeology*, Vol. XII, Parts I and II, April 1926 as follows:—

I. The identified words should have no features of mediæval or modern language.

II. The interpretation must make good sense and be natural and unforced.

III. The interpreter shall not unduly alter the text.

Dr. Barnett has applied these criteria against the attempt of Dr. Hultsch at identifying the unknown language of the play with Kannada by tracing some words to that language.

153. The only interpretation that is common to both Dr. Hultsch and myself is that of the word *Bradis*. Like myself Dr. Hultsch has identified this word with

Kan. bêrâdisu meaning 'make them play separately.' Against this Dr. Barnett says "This is wrong. Âdisu is 2nd person singular, causal imperative of the root âdu, play, act, and thus means 'do thou put into play, set into activity, or the like.' 'Bêr' is properly a substantive meaning separation or difference. Whether bêrâdisu could signify 'make (us) play separately' seems to me rather doubtful: the natural meaning, I think, would be 'put into play a change or difference.' But even admitting the former interpretation is possible, we must recognize that the resultant sense is very far from Greek, and is also non-sense, for if the actors are to play, they cannot play separately but must play together." Dr. Hultzsich is not at all wrong. Bêrâdisu is a compound of bêre + âdisu with 'e' after 'r' elided in Sandhi. Bêre is an adverb meaning separately, and it is not the word bêr, a substantive meaning separation or difference, as supposed by Dr. Barnett. Bêre + âdisu—bêrâdisu, means 'cause us or them to play separately.' As the play consists in casting a die (pakte—pagade) marked with even and odd numbers in order to win the stake on seeing its fall with odd number (besa) on the upper surface, the actors had to play separately, i.e., severally, but not together, as imagined by Dr. Barnett. Hence it is not far from the explanation in Greek; nor is it non-sense.

154. As to the elision of 'e' between 'b' and 'r' and of 'u' after 's,' the same explanation that can be given for the change of the word 'tannayuiastha'adol' into 'tannri' by a Marati scribe will hold good. It is nothing but the ignorance of the foreigner to correctly pronounce the word and understand its formation and meaning. Serangapatam for Śrīrangapattana and Chitaldrug for Chitradurga are other living examples of the same type. This explains the objections raised against the identification in the light of the Doctor's last two criteria. The objection made in the light of the first criterion is however strong. According to this, the identification of 'Zabede' with 'habbede' seems to be wrong, in as much as 'h' in the place of 'p' in old Kannada is unusual. It is however possible that the Greek might have pronounced 'p' and 'r' also as 'z,' as for example 'izpara' for 'irpara,' for this is not philological change, but a change due to inability to pronounce the sound. Even admitting that such changes are unwarranted we may hit upon other appropriate words with which it may be equated. It is therefore unreasonable to regard the entire interpretation as wrong simply because the identification does not satisfy the first criterion in the case of a word or two. It is hoped that in the light of the present explanation, Dr. Barnett will reconsider my interpretation and see whether it is not justifiable rather than ingenious, as he was pleased to term it.

155. Again the remarks made by Dr. L. D. Barnett that the passages in question may be gibberish do not seem to be justifiable. If they were gibberish, it would not have been possible for others to repeat them. Besides the repetition of some words by other actors in the farce, the passage pānavam, etc., is repeated by all the king's followers.

156. The observations made by the distinguished Savant of the Mysore University are all based upon the interpretation I supplied to him of the Kannada words in the Farce. He did not want the note to be published. But considering the value of his criticisms, I published it without his consent and on my own responsibility. In a subsequent note, he writes:—

Ransom money for the lady, and dice-throwing by the Indian Chiefs for sharing in the ransom, are, in view of the text, both not very probable. And a ransom would be superfluous in the actual plot. What is more likely is that the chiefs of the hunting party were sharing or apportioning the game (or their food) after the hunt. The Greek text does not necessarily mean drawing of lots, far less, dice-throwing; and the word Kottōs, if it is Kannada, might mean roast meat, and the Chiefs, crying 'Kottos' might be pointing to the roasted animal. In that case, the buffoon's imprecation "may you be kicked by Kottos" though nothing unusual in the idiom, would be specially apposite. But all this is very uncertain. What is morally certain is that the Indians were feasting and drinking, and the interpretation of the text might profitably be sought in that direction. The buffoon's remark, "none of your disgusting ways! stop!" probably refers to an attempt of an Indian Chief to grab the wine with his greasy fingers (they would be eating with their fingers). It may be added that the language of the text may be Proto-Kannada or Proto-Dravidian.

157. To sum up, the following are the results of archæological researches made during the year under report.

(1) Sanctity of person of women living a religious life, irrespective of race and nationality, on the Malabar Coast, as testified in a Greek Farce with Kannada passages contained in the Oxyrhynchus Papyri of the second century, A. D.

(2) The custom of distributing the shares of ransom and other joint acquisitions by casting the dice marked with odd and even numbers, any odd number being taken as a symbol of victory, in the 2nd century, A. D.

(3) The scarcity of wine and other intoxicating beverages on the west Coast of the Karnatic Territory in the early centuries of the Christian Era.

(4) Sea trade between Alexandria and the West Coast of India.

(5) Reference in Sanskrit works to the travels of Fa Hien in India, A. D. 401 to 410.

(6) The date of Kâtantra Vyâkaraṇa (A. D. 300-400).

(7) The Era and the date of Amśuvarman of Nepâl, A. D. 518-519.

(8) The rational views of Tiruvenkaṭâchâryasvân in and his disciples on Caste system (A.D. 1530 to 1600).

MYSORE, }
September 1926.

R. SHAMASASTRI,
Director of Archl., Researches in Mysore.

APPENDIX A.

STATEMENT SHOWING THE AMOUNTS SPENT DURING THE YEAR 1925-26 FOR THE REPAIRS AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
1	Bangalore	Devanhalli	Devanhalli	Birth place of Tipu Sultan	Ordinary repairs	Rs. a. p. 10 0 0	Rs. a. p. 10 0 0	
2	Kolar	Bowringpet	Budikota	Budikota Hill	Putting up a fence	25 0 0	25 0 0	
3	Do	Kolar	Kolar	Mokbara	Repairs to Verandah	306 0 0	306 0 0	
4	Do	Do	Secti	Stripatisvara Temple	Improvement to Temple	790 0 0	....	Work not yet commenced.
5	Do	Chickballapur	Nandi	Tipu Sultan's Palace on Nandi Hills.	Annual Repairs	110 0 0	110 0 0	
6	Mysore	Mysore	Mysore	Sri Svetba Varahaswamy Temple.	Colour and white washing and sundry repairs.	45 13 0	45 13 0	
7	Do	Do	Do	Sri Lakshmi Narayanaswamy Temple.	Do	4 0 0	4 0 0	
8	Do	Do	Lingambudi	Mahalingeswaraswami Temple	Urgent repairs	620 0 0	(a)	
9	Do	Nanjangud	Nanjangud	Srikanteswaraswami Temple	Construction of Vasantamantapa	8,581 0 0	(a)	(a) Information not furnished.
10	Do	Seringapatam.	Seringapatam	Obelisk Monument	Annual maintenance	10 0 0	1 0 0	
11	Do	Do	Do	De Havilland's Arch	Do	10 0 0	6 0 0	
12	Do	Do	Do	Spot where Tipu's body was found.	Repairs to Railing	15 0 0	8 0 0	
13	Do	Do	Do	Imams Dungson	Annual maintenance	20 0 0	24 0 0	
14	Do	Do	Ganjam	Gumbaz	Improvement to Verandah, floor, etc.,	2,315 0 0	2,315 0 0	
15	Do	Do	Seringapatam.	Ranganathaswami Temple	Repairs to Gopuram	2,279 0 0	2,279 0 0	
16	Do	Do	Do	Jumma Masjid	Repairs to Masjid	915 0 0	915 0 0	
17	Do	Do	French Rocks	Webb's Monument	Annual maintenance	15 0 0	20 0 0	
18	Do	Do	Melkote	Narayanaswami Temple	Repairs to Temple	1,102 0 0	882 0 0	
19	Do	T-Narasipur.	Somanathpur.	Kesava Temple	Annual maintenance	180 0 0	181 0 0	
20	Do	Do	Talkad	Vaidyesvara Temple	General repairs, etc.,	2,100 0 0	1,630 10 4	
21	Do	Do	Do	Kirti Narayana Temple	Do	411 0 0	411 0 0	
22	Do	Nagamangala.	Nagamangala	Adi Madhavaswami Temple	Repairs to temple	410 0 0	410 0 0	
23	Tumkur	Maddagiri	Maddagiri	Malleswaraswami Temple	Urgent repairs to compound wall	492 0 0	492 0 0	
24	Do	Do	Midigeshi	Venkataramanaswami Temple	Examining cracks and chunam plastering	80 0 0	79 15 0	

APPENDIX A—contd.

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Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
25	Tumkur	Tiptur	Vighnasante.	Narasimhaswami Temple	Repairs	Rs. a. p. 950 0 0	Rs. a. p. 486 0 0	Work in progress
26	Hassan	Hassan	Koravangala.	Buchesvara Temple	Repairs to Gate, setting displaced stones etc.,	163 0 0	66 0 0	Do
27	Do	Do	Doddagaddvalli	Lakshmiidevi Temple	Repairs to main temple	1,437 0 0	513 0 0	Do
28	Do	Arsikere	Arsikere	Isvara Temple	Salary of watchman	105 0 0	104 8 0	Do
29	Do	Do	Do	Do	Repairs to wall and putting up a Notice Board	95 0 0	94 8 0	Do
30	Do	Do	Harnahalli	Kesava Temple	Repairs to compound wall	662 0 0	(b) 146 0 0	(b) Up to end of March 1926.
31	Do	Belur	Belur	Channakesava Temple	Pay of watchman	132 0 0	108 10 0	Work in progress
32	Do	Do	Do	Do	Repairs to Temple	3,900 0 0	3,389 11 0	Do
33	Do	Do	Halebid	Hoysaleswara Temple	Salary of watchman	178 0 0	177 4 0	Do
34	Do	Do	Do	Do	Repairs to walls, roof etc.,	1,300 0 0	450 0 0	Do
35	Do	Do	Do	Kedareswara Temple	Pay of watchman	84 0 0	82 0 0	Do
36	Do	Do	Do	Do	Repairs to walls	250 0 0	215 0 0	Do
37	Do	Channarayana- patna.	Nuggihalli	Lakshminarasimhaswami Temple	Repairs to car wheels	807 0 0	450 0 0	Do
38	Kadur	Kadur	Hiri Nallur	Siva Temple	Repairing	52 0 0	46 0 0	Work in progress
39	Do	Do	Devanur	Lakshmi Kantaswami Temple	Providing shutters to the eastern door.	400 0 0	370 0 0	The total expenditure up to date is Rs. 1270.
40	Do	Do	Do	Monument of Lakshmi Kantaswami Temple.	Providing a pipe railing around the monument.	236 3 0	100 0 0	Up to the end of March 1926.
41	Do	Chikmagalur.	Marle	Siddeswaraswami Temple	Repairs	30 0 0	25 0 0	Do
42	Do	Tarikere	Amritapura	Amriteswaraswami Temple	Repairs	2,110 0 0	451 0 0	Do
43	Do	Mudigere	Kalasa	Kalaseswara Temple	Construction of a room	541 0 0	208 2 0	Do
44	Shimoga	Sagar	Kelsi	Sri Ardhameswara Temple	Repairs	95 0 0	96 0 0	Do

APPENDIX A—concl'd.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
45	Shimoga ..	Shimoga ..	Keladi ..	Rameswadevaru Temple ..	Repairs to Temple ..	Rs. a. p. 11,840 0 0	Rs. a. p. (c) 30 0 0	(c) Information not furnished. Work is said to be almost complete.
46	Do ..	Nagar ..	Nagar ..	Sivappa Naik's Palace in the Fort.	Marking the site and repairs	30 0 0	0 0 0	
47	Do ..	Tirthahalli ..	Kavaleedurga ..	Fort ..	Pay of watchman	84 0 0	0 0 0	
48	Chitaldrug.	Holalkere ..	Heggere ..	Channa Parsvanatha Basti ..	Repairs	723 0 0	0 0 0	
49	Do ..	Molakalmuru ..	Jatangi ..	Ramesvara Hill ..	Pay of watchman	72 0 0	0 0 0	
50	Do ..	Harihara ..	Harihara ..	Hariharsvara Temple ..	Repairs	182 0 0	0 0 0	

APPENDIX B.

(1) LIST OF PHOTOGRAPHS TAKEN DURING 1925-26.

Serial No.	Size	Description	Village	District
1	12×10	Lakshminarayana Temple, Figure of Narayana	Brahmasamudra	Kadur
2	12×10	Do Lintel on Sukhanasi door way.	do ..	do
3	10×8	Do North-West view ..	do ..	do
4	12×10	Someswara Temple, Surya figure	Kabali ..	do
5	10×8	Do North-east view ..	do ..	do
6	8½×6½	Do South view ..	do ..	do
7	10×8	Siddesvara Temple, South-west view ..	Devanur ..	do
8	8½×6½	Do South east view ..	do ..	do
9	6½×4½	Somesvara Temple, Linga in the Garbhagriha	Sompura ..	do
10	6½×4½	Do South view ..	do ..	do
11	12×10	Kesava Temple, Ceiling in Navaranga ..	Honnavaara ..	Hassan
12	12×10	Do do ..	do ..	do
13	10×8	Do Figure of Kesava ..	do ..	do
14	10×8	Do Doorway of Garbhagriha ..	do ..	do
15	8½×6½	Do South view ..	do ..	do
16	12×10	Allalanatha Temple, Figure of Allalanatha	Kondajji ..	do
17	10×8	Channakesava Temple, Figure of Channakesava.	Hirekadalur ..	do
18	10×8	Do East view ..	do ..	do
19	6½×4½	Do South West view ..	do ..	do
20	6½×4½	Do North-West view ..	do ..	do
21	6½×4½	Do Figure of Kesava ..	Ambuga ..	do
22	6½×4½	Do South-West view ..	do ..	do
23	8½×6½	Do Figure of Kesava ..	Kausika ..	do
24	6½×4½	Do North-West view ..	do ..	do
25	6½×4½	Do Figure of Kesava ..	Mosale ..	do
26	6½×4½	Kalleswara Temple, South-West view ..	Kannagala ..	do
27	6½×4½	Darbar Hall of Sivappa Naik: Front view ..	Nagar ..	Shimog
28	6½×4½	View of the pond	Ananthapur ..	do
29	6½×4½	Do	do ..	do

N.B.—Stereoscopic Views of these were also taken during the year.

(2) LIST OF DRAWINGS PREPARED DURING 1925-26.

1. Archaeological map : Still under completion.
2. Key Map of Govindanhalli Village.
3. Plan of Sadasiva Temple at Nuggihalli.
4. Someswara Temple at Kabali.
5. Kesava Temple at Hirikadalur.
6. Plan and elevation of Temple at Periyapatna.
7. Design for the Gopuram at Devaragudipalli, Bagepalli Taluk.

MYSORE,
September 1926.

R. SHAMASASTRI,
Director of Archl. Researches in Mysore.

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1. 1990年12月24日
2. 1990年12月24日
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1. 1990年12月25日，在“上海”号上，
2. 1990年12月25日，在“上海”号上，
3. 1990年12月25日，在“上海”号上，
4. 1990年12月25日，在“上海”号上，

1940-1941

$$= \frac{1}{2} \left(\frac{1}{2} + \frac{1}{2} \right) = \frac{1}{2}$$

100-443887-100

ಹಾಸನದ ದಿಷ್ಟಿಕ್ತಿನ ಶಾಸನಗಳು.

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು.

4

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯದಲ್ಲಿ ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ
ನವರಂಗದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧೨ ಖು ಆಶ್ವೀಯಗೋತ್ರ
- 2 ದಕ್ಷಿಣಪುಷ್ಯಮಾಸದ ಮಕ್ಕಳು ಮುಕ್ತರಾದ ಪಾಳೆಯದ
- 3 ಶ್ರೀಜನಾರ್ದನ ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಚಂದ್ರನ ತೋಡದಧರ್ಮಶಂ
- 4 ಖಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀಕಾಂತಾಯ ಜನಾರ್ದನಾಯ ನಮಃ
- 5 ದಾದಾತ್ರೇಯಗೋತ್ರೋದ್ಭವಸ್ಥಿತೇ ಪಾರ್ಥಿವಸಂವತ್ಸರಗುಣನಿಧಿವ್ಯಕ್ತ
- 6 ಪುಷ್ಯಮಾಸಪುಷ್ಯಮಾಸದ ಕಾರ್ತಿಕಪಕ್ಷ (ಗೇ) ಹರಿದಿನೇಹಗ್ಗ ಪವಿತ್ರಾ
- 7 ಯಜ್ಞೋದ್ಭವೋತ್ಪತ್ತಿರ್ದೈವ್ಯಜನ್ಯಧರ್ಮಶ್ರೀಪಂಚಜನ್ಯಂ
- 8 ಜಯಾ || ಶ್ರೀ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅರ್ಕಲ್‌ಗೂಡು ತಾಲ್ಲೂಕು.

5

ಅರ್ಕಲ್‌ಗೂಡಿನಲ್ಲಿರುವ ಕೆಸವತ್ತೂರ್ ಶ್ಯಾನುಭಾಗರು ಕೋಣನೂರು ಪುಟ್ಟಶಾಮಯ್ಯನವರ
ಬಳಿ ಇದ್ದ ತಾಮ್ರಶಾಸನ.

2' ಹಲಗೆ 7½"×11"

ಕೇಶವ (ಕನ್ನಡದಲ್ಲಿ)

(ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು)

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 1 ಶುಭಮಸ್ತು | ಸಮಾಸ್ತಂಗೆ ಶಿರಶ್ಚುಂಟಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರಾರಂಭಮುಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲೀಲಾಪರಾಹಸ್ಯದೌಷ್ಠ್ಯದಂಡಃ
- 3 ಸಪಾತುವಾ | ಹೇಮಾದ್ರಿಶಿಖರಾಯಸ್ಯಧಾತ್ರೀ ಭತ್ತ್ರಶ್ರಿಯಂ ದಧೌ | ಶ್ರೀಮತ್ಪುರಾ
- 4 ಸುರಾರಾಧ್ಯಚರಣಾಂಬುರುಹದ್ವಯಂ | ಸ್ವನಾಭಿಕಮಲೋತ್ಪನ್ನವಿಧಾತಾರಂಹ
- 5 ರಂಭಜೆ | ಸೋಮನಾಶಸಮುದ್ಭೂತೋ ರಾಜಾಗೋಪಾಲಭೂಪತಿಃ | ಅತ್ರಿಗೋ
- 6 ತ್ರೀಯಂಜುಶ್ಯಖೀ ಆಪಸ್ತಂಜೋಕ್ತಕರ್ಮವಾ | ತತ್ತನೂಜಸ್ತುಧರ್ಮ
- 7 ಜ್ಞೋರಾಜಾಸ್ತೀರಂಗಭೂಪತಿಃ | ಸದಾವೇಲಾಪುರೇವಾಸಂ ಚಕಾರಹ
- 8 ರಿಸನ್ನಿಧೌ | ವೇದಾಪ್ತ ಬಾಣೇಂದುಮಿತೇಶಕಾಬ್ಧೀ ಪ್ರನರ್ತಮಾನೇ
- 9 ಪ್ಲವನಾಮವರ್ಷೇ | ವೇಲಾಪುರೀಕೇಶಸಂನಿಧಾನೇಚಂದ್ರೋಪರಾ
- 10 ಗೇಮಧುಪೂರ್ಣಮಾಯಾಂ | ಶ್ರೀರಂಗರಾಯೋವಿಪ್ರಾಯರುಗ್ವೇದಜ್ಞಾಯ
- 11 ಧರ್ಮಿಣಿ | ಆಶ್ಯಲಾಯನಸೂತ್ರೋಕ್ತಕರ್ಮಿಣೀಲೋಕಖಂಧವೇ | ಶಂ

- 12 ಕರಾಬ್ಬಿ ಸ್ವಭಟ್ಟ ಸ್ವಪ್ರಾಪ್ತಯಸಕುಟುಂಬಿನೇ | ಸಾಮ್ನಾ ಶಂಕ
 13 ರಸಂಜ್ಞಾಯಕಾಶ್ಯಪಾಯಮಹಾತ್ಮನೇ | ವೇಲಾಪುರಸ್ಕರಾಜ್ಯೋ
 14 ಸ್ತಿದೇಶೀಕರ್ನಾಟಸಂಜ್ಞತೇ | ಕೂತೂರಾಹ್ವಯಗ್ರಾಮಸಂನಿಧೌ
 15 ದತ್ತವಾನ್ಮದಾ | ಸಾಮ್ನಾ ಭರತವೃತ್ತಿಸ್ಥಲೇ ಸರ್ವಸಮೃದ್ಧಿ
 16 ದಾ | ಅಗ್ರಹಾರಂ ಸರ್ವವ್ಯಾಪ್ತಾಂವೃದ್ಧಾಸನಪೂರ್ವಕಂ |
 17 ಶ್ರೀರಂಗರಾಜತೇಲಿಪ್ತಿಗ್ರಾಮಂ ಶಂಕರನಾಮಕಃ
 18 ಸ್ವಕೇಯಪಿತೃಮಾತೃದಿವ್ಯಾರ್ಥವಾಪ್ತೃರ್ಥಮಾತ್ಮನಃ
 19 ಸರ್ವಶ್ರೇಯೋಭಿವೃದ್ಧ್ಯರ್ಥಂಬ್ರಹ್ಮಣೇಭ್ಯೋಮುದಾದದೌ | ಶೃತಾ
 20 ಧ್ಯಯನಕೇಲೀಭ್ಯೋದಯಾಂಜುಕೇಭ್ಯವನಜಃ | ತ್ರಯೋದರಾಭೀ
 21 ಸ್ವರ್ಗತಃ ಭೃಃ ಕೇತಸಪ್ರಿಯತೇಸ್ಯಯಾಂ |

(I ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 22 ಏತೇಷಾಂಸಾಮಗೋತ್ರಾಣಿವಹ್ಯತತ್ತ್ವಸುಪೂ
 23 ಸ್ಥಗತಃ | ಸುಬ್ರಹ್ಮಣ್ಯೋದೇವರಿಗೆ ವೊಂದುವೃತ್ತಿಂ |
 24 ಅಶ್ವಲಾಯನಸೂತ್ರದಕಾಶ್ಯಪಗೋತ್ರದ
 25 ಶಂಕರಭಟ್ಟರಕುಮಾರ ಶಂಕರಭಟ್ಟರಿಗೆವೃತ್ತಿವೊಂ
 26 ದುಂ | ಅಶ್ವಲಾಯನಸೂತ್ರದ ವಸಿಷ್ಠಗೋತ್ರದ ಶ್ರೀನಿವಾಸ
 27 ಭಟ್ಟರಕುಮಾರದೇವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಅಶ್ವಲಾಯನ
 28 ಸೂತ್ರ ಹರಿತಗೋತ್ರದ ಕೃಷ್ಣಾಚಾರ್ಯರಮಗ ವೆಂಕಟಾಚಾರ್ಯಗೆ ವೃತ್ತಿ
 29 ವೊಂದುಂ | ಅಶ್ವಲಾಯನಸೂತ್ರ ಭಾರದ್ವಾಜಗೋತ್ರದ ಹರಿಭಟ್ಟರ
 30 ರಕುಮಾರ ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿಂ | ಅಪಸ್ತಂಬಸೂತ್ರದ ಬೋ
 31 ಹಿತಕಾಶಿಕಗೋತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಕುಮಾರ ವೆಂಕಟಾ
 32 ದ್ರಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಅಶ್ವಲಾಯನಸೂತ್ರಕಾಶಿಕಗೋ
 33 ತ್ರದ ಚೊನಿಕರಾಯ ಭಟ್ಟರ ಮಗ ವೆಂಕಟಾದ್ರಿ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂ
 34 ದುಂ | ಅಪಸ್ತಂಬಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ
 35 ರಕುಮಾರಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವೊಂದುಂ | ಬೋಧಾಯನಸೂತ್ರ
 36 ವಜ್ರಾವದಿಷ್ಟಾಪತ್ನಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಕುಮಾರ
 37 ದಾಸಿಶ್ವೇಶ್ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಅಶ್ವಲಾಯನ
 38 ಸೂತ್ರದಭಾರದ್ವಾಜಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಮಗ ಸು
 39 ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ |

(II ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 40 ಅಶ್ವಲಾಯನಸೂತ್ರದ ಹರಿತಸಗೋತ್ರದ ಶಂಕ
 41 ರಭಟ್ಟರಮಗ ಸೂರ್ಯನಾರಾಯಣಭಟ್ಟರಿಗೆ ವೃ
 42 ತ್ತಿವೊಂದುಂ | ಅಪಸ್ತಂಬಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋತ್ರದ
 42 ಸುಬ್ರಹ್ಮಣ್ಯರ ಕುಮಾರ ಕುಕ ಸಿಂಗಭಟ್ಟರಿಗೆ ಅ
 44 ರ್ಥವೃತ್ತಿ || | ಅಶ್ವಲಾಯನಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋತ್ರದ
 45 ನಾರಾಯಣಭಟ್ಟರಕುಮಾರದೇವರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಅರ್ಥ |
 46 || ಈ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಸೀಮೆವಿವರ | ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಕು
 47 ಪ್ಪವಲಿ | ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ನೆಲಿಕರೆ | ಪಶ್ಚಿಮದಿಕ್ಕಿನ
 48 ಳ್ಲಿ ಹಂತನಮನೆ | ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿ ಮಾವನೂರ | ಇವರ
 49 ಮಧ್ಯರಾಷ್ಟ್ರದಲ್ಲಿ ಭರತವಲ್ಲಿ | ಈ ಭೂಮಿಗೆಸಲುವ ಜಲಪಾಪಾಣ
 50 ಸಿಂಧುಕ್ಷೇಪ | ಅಕ್ಷೀಣಿ | ಆಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಗಳೆಂಬ ಆ
 51 ಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಳನು ಅನುಭವಿಸಿಪುತ್ರಪುತ್ರಪಾರಂ
 52 ಪರ್ಯಂತರವಾಗಿ ದಾನಧರ್ಮವಿಕ್ರಯಯೋಗ್ಯವೆಂತೇ ಆ
 53 ಚಂದ್ರಾಕ್ಷಾ ಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇಹಲಯೆಂದು
 54 ಸಹಿಸಿಣ್ಣೋದಕದಾನಧಾರಂಪೂರ್ವಕವಾಗಿ ವೇಲಾಪುರೀ
 55 ಕೇಶವನಸಂನಿಧಿಯಲ್ಲಿ ಕೊಟ್ಟ ಅಗ್ರಹಾರ ||—||
 56 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಶ್ರೇಯೋಸುಪಾಲನಂ | ದಾ
 57 ನಾತ್ಸರ್ವಗಮನಾಪ್ನೋತಿಪಾಲನಾವಚ್ಛೇತಂಪದಂ | ಸ್ವ
 58 ದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾಸುಪಾಲನಂ ಪರದತ್ತಾ

(IIನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 59 ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇ .
 60 ತ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತವಸುಂಧ
 61 ರಾಂ | ಪಷ್ಠಿವರ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ವಯಾಂಜಾಯತೇ ಶ್ರೀ
 62 ಮೀ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ ||
 63 ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ಪಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ಸ್ವದತ್ತಾ
 64 ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾಸಹೋದರೀ | ಅನ್ಯೈರ್ವದತ್ತಾಮಹೀ
 65 ಮಾತಾದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ | ಮದ್ವಂಶಜಾಪರಮಹೀ
 66 ಪತಿವಂಶಜಾವಾ ಏಭೂಮಿಪಾಸತತಮುಜ್ವರಧರ್ಮ
 67 ಚಿತ್ತಾಃ | ಮಧ್ವರ್ಮಮೇವ ಪರಿಪಾಲಿತುಮಾಚರಂತಿತ್ಯಾ
 68 ದಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ | ಶ್ರೀಸಂಕಟೇಶ || = ||
 69 ಅಶ್ವಲಾಯನನೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ಶಂಕರಭಟ್ಟರ ಮ
 70 ಗನುಶಂಕರೈರ್ಯುನವರಿಗೆ ಕಣತೂರಗ್ರಾಮದಲ್ಲಿ ಪ್ರಭುಮಾ
 71 ನ್ಯವಾಗಿ ಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯವೋಡನ ಖಂಡುಗದಲ್ಲಿ ಮೂರುವರೆ
 72 ಖಂಡುಗದ್ದೆ ಇದಕ್ಕೆ ಸಲುವ ಹೊಲ ಇದನ್ನು ಅನುಭವಿ
 73 ಸಿಕೊಂಡುಕಣತೂರಿಗೆ ಸಲುವ ನೀಮೆಗೆ ಹೆಬಾರಿ
 74 ಕೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವದು ಯಂ
 75 ದುಕೊಟ್ಟ ಪ್ರಭುಮಾನ್ಯದಸ್ವಾಸ್ಥ್ಯ || ಶುಭಮಸ್ತು |

ಶ್ರೀರಾಮ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)

8

ಅದೇ ರನ್ನಗಟ್ಟಿ ಗ್ರಾಮದ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×3'—0"

- | | |
|---------------------------------------|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶ | 5 ರವರು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾ |
| 2 ಕವರುಷ ೧೫೮೭ನೆಯ ಶಾರ್ವರಿವಂಶಸ್ಥರದಪ್ರಪ್ಪ | 6 ಗಿಕ್ಕೋಟ್ಟಿ ರಣಗಟ್ಟಿಗ್ರಾಮದಚತುಸ್ತೀಮೆಯನುಅನು |
| 3 ಬಂ ೧೫ ಶ್ರೀಮತುಮುಳುವಾಗಲಕ್ಕಪ್ಪಾನಂ | 7 ಭವಿಸಿಕೊಂಡುಬಹುದೆಂದುಕೊಟ್ಟಿಶಿಲಾಶಾಸನ |
| 4 ದಸ್ವಾಮಿಗಳವರಿಗೆ ಶ್ರೀರಂಗರಾಯದೇವರಾಯ | 8 ಕೈಭೂದಾನದಧರ್ಮಶ್ರೀ |

9

ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಆಲೂರು ಊರಬಾಗಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6"×2'—0"

- | | |
|-----------------------|----------------------|
| 1 ಸ್ವಸ್ತಿ ತಗರೆನಾಡ ಆಲೂ | 5 ಕಾಳಗದಲಿಖಿದು |
| 2 ರವಾಚಿಗಾಮುಂಡಂ | 6 ಸತ್ತಂ ಹೆಣ್ಣಿತಿ ಮಾಡ |
| 3 ಬಿಲ್ಲಮಂಕಡಿಯಾ ಡಿ | 7 ಬೈಸಿಖಿಸಿದಳು |
| 4 ಕಡಿವಸ್ತು ಕವಿಯ | |

10

ಅದೇ ಹೋಬಳಿ ಕಂದಾವಾರದ ಕಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- | | |
|---|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವ | 5 ಬೈರಗಾಮುಂಡನಮಗಮಾಚಿಗಾಮುಂಡ |
| 2 ತ್ರಿ ನಾರಸಿಂಹದೇವರಸರುರಾಜ್ಯಂಗಿಯ ಬರೆ | 6 ತಗರೆನಾಡಪ್ರಜೆಗಾವುಂಡಗಳು |
| 3 ಯವಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘಸುಂಕಿ . | 7 , ಕಾದಿ ಬಿ |
| | 8 ಅದ್ವೈತತ್ವದಮಗಮಾಡಯನಿಖಿಸಿದಬೀರಗಲು |

(2ನೆಯ ಪಟ್ಟಿ)

- 4 ಶ್ರೀಸ್ವಸ್ತಿ ಕಂದವರಂಕಾಳಗದೋಳು ಚಂದಗಾಮುಂಡ

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—0"

(1ನೆಯ ಪಟ್ಟಿ)

- | |
|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಲ್ಲೇಶ್ವರ |
| 2 ಶ್ರೀವೀರನಾರಸಿಂಗ |
| 3 ವೇವರ್ಗಧಿ |
| 4—6 |

(2ನೆಯ ಪಟ್ಟಿ)

- | |
|--|
| 7 |
| 8 ಕನ್ನೆಯನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟವೊ |
| 9 ಳಗೆಪಲಂಬುಬರುಕಳ್ಳರುತಾಗಿದಡೆ ಕೊನ್ನುತಾನುಂಸುರಲೋಕಪ್ರಾ |
| 10 ಪ್ರನಾದಕನ್ನೆಯನಾಯಕನಮಗ ಬಿ |
| 11 ಅದ್ವೈತತನಮ ದೇಕಣಂ ಪರೋಕ್ಷವಿನಯಮಂಮಾಡಿ ವೀರಗಲ್ಲಿಸಿಲಿಸಿದ |
| 12 ಸಾಸಿರ |
| 13 |

12

ಅದೇ ಹೋಬಳಿ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಜಿನವಿಗ್ರಹವಿರುವ

ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0"×1'—6"

- | | |
|-------------------------------------|---|
| 1 ಶ್ರೀವತ್ಸರವುಗಂಭೀರಸ್ವಾಧ್ಯಾಸ | 8 ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ |
| 2 ಮೋಘಲಾಂಚನಂ ಜೀಯಾತ್ಮೈಳೋಕ್ಯನಾ | 9 ಯಿಸಿದರುಮನೆಯಮಾಡಿನಡುಮ್ಬರನುಮಂನಟ |
| 3 ಫಸ್ತಾಸಾಸನಂಜಿನಸಾಸನಂ\|ಸ್ವಸ್ತಿಯಮನಿ | 10 ರು ಇನಿಸಕ್ಕಂಯಿಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ವಾಣವೆಪ್ಪ |
| 4 ಯಮಸ್ವಾಧ್ಯಾಯಗುಣಸಂಪನ್ನರಪ್ಪಅಭಯಚಾಂ | 11 ತ್ಪು\|ಇನ್ನಪ್ಪದಕ್ಕೆಸಾಕ್ಷಿ ಮುದ್ದಗವುಣ್ಣುನು ಭಾಸ |
| 5 ದ್ರದೇವರುಸರ್ಗಗಾಮಿಗಳಾದ ಪರೋಕ್ಷ . . . | 12 ಗವುಣ್ಣುನುತಮ್ಮಡಿಯ . ರರು\| ಬಿಟ್ಟಿಯಣ್ಣುನುನೇ |
| 6 ಯಮಮಾಗಳ್ಳದ್ವಾವತಿಯಕ್ಕೆಮಾಡಿಸಿದಸಾಸ | 13 ಮಣ್ಣುಂ ಇಸ್ತಾನಕೊಡೆಯರು\| |
| 7 ಸಂ\|\|ಅವೆಸನಾಗಿದ್ದ ಒಬಸದಿಯಮಾಡಿ | |

13

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

(ಕಲ್ಲಿನ ಮೇಲಿರುವ ಬಹುಮಹೋದಿ).

- 1 ನಮಗಬಾಯಯ ತುಮುವಬೆಂಬಿವೋ
- 2 ದಗೋಣ್ಣ ಕಾದಿಸತ್ತ ವಾಚನ ಸುಂದಳ . ಮಿ ಗು
- 3 ರುವಾರದನ್ನು ಅಪ್ಪರಗಣಿಕೆಯರು ಕೋಣ್ಣಯ ಮಾರಗಣ್ಣಗೆ
- 4 ಮಗ ಈಳಿಗಪರೋಕ್ಷವಿನಯಗೆದುಕಟ್ಟನಿಜು | ಸಿದ್ಧಗಾ
- 5 ಉಣ್ಣನಗಾವಣ್ಣ ಎ ಅಣ್ಣ ಚಾರಿಗವ ಬದುಗೂತ ಕ್ರೀಧರಯ್ಯಬರವ

14

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ.

- | | | |
|------------------|-----------------|-------------------|
| 1 ಚಿತ್ರಭಾನುಸಂ | 3 ಹುಳ ೧೦ ಭಾ ತುಳ | 5 ಮಗ ಚಿಕುಣ ಗಳು |
| 2 ವತ್ಸರದಘಾಲ್ಪುಣಬ | 4 ದಮುತ್ತನಗಣ್ಣ | 6 ಣ್ಣನಿಲಿಸಿದಕಲ್ಲು |

15

ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ತಗರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯ ಸಂಭವ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳಕಾಕುಂಗವಾಡಿ ನೋಣ
- 3 ರಾಜ್ಯದಲುಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ ಶ್ರೀನಿವಾಸಸಂವತ್ಸರ
- 4 ದಜೈಪ್ಪ ಸುಧ ೧೫ ಆ ಸೋಯಿದೇವದಂಣ್ಣಯಕರು ತಗರನಾಡತಗ
- 5 ರೆಯಕೋಟೆಯಹತ್ತಿಕಾದ ಮಳಗಿರಿಯ ಬೆಂಣೆಗೌಡನನುಗ ರಾಮಯ್ಯನು
- 6 ಹಲವರೊಳುಕಾದ ತಗರೆಯರಾಮಯ್ಯನುಸ್ವಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾದನು
- 7 ಆತನತಮಹಂದಿನಾಳಚಾವಯನುಪರೋಕ್ಷವಿನಯಮಂಪಾಡಿ ಬೀರಗಲ್ಲ ಸಿಜುಸಿ
- 8 ದನು ಬಂವಯಹಳ್ಳಿಯಬಯಲೋಳು ಬಿದ್ದಲೆಕೋಳಗ ೯ ಮಣ್ಣು ಕೊಟ್ಟನು

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಸ್ತುಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯಸವ್ಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳಕಾಕುಂಗವಾಡಿ ನೋಣ
- 3 ಬವಾಚಿಬನವಸಹಸುಂಗಲುಗಣ್ಣಭುಜಬಳವೀರಗಂಗನಸಹಾಯ
- 4 ಶೂರ ಸನಿವಾರಸಿದ್ಧಿಗಿಂದಗ್ಗಮಲ್ಲಚಲದಂಕರಾನುನಿಸ್ಸಂಕಪ್ಪ
- 5 ತಾಸವೊಯ್ಯಳವೀರಬಲ್ಲಳದೇನರು ಪ್ಲವಸಂವತ್ಸರವಜೈತ್ರಸು
- 6 ತದಿಗೆನೋನುವಾರದಂದುಹೆಬ್ಬೆಬ್ಬದ ಬಾಚೆಬುನು ಯಕನಮೆ
- 7 ಲೆದಂಡತ್ತಿಬಂದಲಿ ತಗರನಾಡತಗರಯಮಾದಿಗಾಣುಂಡನಲ್ಲಿಪ
- 8 ತೊತ್ತಳದುಳಿದುಕೊಂ
- 9 ದು ತಾನುಂನುರಲೋಕಪ್ರಾಪ್ತನಾದೊಡತನ ವೀರತನಮಂ
- 10 ಮೊಕ್ಕಿ ಬಲ್ಲಳದೇವರುತಗರಯಲೊಂದುಹಣ್ಣಿನಮಣ್ಣುಂ
- 11 ಬಿಟ್ಟರೀಮಂಣ್ಣ ಸಾರಾನುಂಕಿಡಿಸಿದವಾರಾಣಸಿದು
- 12 ಲುಬ್ರಾಹ್ಮಣರುಮಂ ಕವಿಲೆಯಮುಂಕೊಂದ ಪಣ್ಣ ಮಹಾಪಾತಕ
- 13 ದೊಳುಹೋಹನುಬಯಗಾವುಣ್ಣ ಪರೋಕ್ಷವಿನಯಮಾಡಿವೀರಗ
- 14 ಲ್ಲನಿಜಿಸಿದನು

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
 - 2 ಲಸ್ತಂಭಾಯಸಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭು
 - 3 ವನಮಲ್ಲಚಲದಂಕರಾಮ ಮಲೆರಾಜರಾಜ ಮಲವರೊಳುಗಣ್ಣ ಸನಿವಾರ
 - 4 ಸಿದ್ಧಿಗಿಂದಗ್ಗಮಲ್ಲಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀವೀರಬಲ್ಲಳದೇವ
- (ಮುಂದೆ ಕಲ್ಲು ಬಹುಮಹೋದಿ)

18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಸಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರವೀರನಾರಸಿಂ
- 3 ಗದೇವಪ್ರತ್ಯಿರಾಜ್ಯಾಂಗೈಯುತ್ಪಿದ್ಧಂಸಕವರುಡಂ ೧೦೯೯ನೆಯ ಇಸವರಸಂ

(2ನೆಯ ಪಟ್ಟಿ)

- 4 ವತ್ಸರದಜ್ಯೋಷ್ವಸ್ತಧಂಸೋದಂದುಅತ್ಯಳೆಗಸಾರಂಭವಿಯಮಲ್ಲಿಗೆನಾಡು
- 5 ನೆಮನಾಡಮಲ್ಲಿಗಾಳೆಗಕಬಂದಂದುಅಜಿತುನಾಡುಮುಖವೆಳೆಗೆಬಂದಡೆ ತ
- 6 ಗರೆಯದಂಡಿಂಚವುಡಗಾವುಂಡನಮಗ ನಾಣದೇವಜಿತುನಾಡಮುಖವೆಳೆಗೆ
- 7 ತಿಪ್ಪಿಮ
- 8 ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡೆಬೆಣೆಯು ಅಲ್ಲಪವೀರಗಲ್ಲ
- 9 ನಿಖರಿಸಿದರು

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುತಗರಗುಮಕುಣಯಸಸೋವಣ |
- 2 ನುಬಂಕಹುರದಕವಿಯಕಾಳೆಗದಲು ಬಿದ್ದನು

20

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮ
 - 2 ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
 - 3 ಲಸ್ತಂಭಾಯ ಸಂಭವೇ | ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರ
 - 4 ವರ್ತುಲೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರುಸ್ಪ್ರಿಶ್ವಿರಾಜ್ಯಾಂಗೈಯ್ಯ
 - 5 ತ್ತನುದ್ಧಂದು ಕಲ್ಲಿಯೇಜನಮಗ
 - 6 ತಗರನಾಡ
- (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

21

ಅದೇ ಹೋಬಳಿ ಕೂಸಾವರ ಗ್ರಾಮದಲ್ಲಿ ಹಳೇ ಬಸವನಗುಡಿಯ ಬಳಿಯಲ್ಲಿ
ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—0"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರಾರಂಭಂ ಮುಲತ್ತಂಭಯಸಂಭವೇ | ಸೋತ್ತಿ
- 3 ಸಮತ್ತಂಭುಸಧಿಜಾಳಯದವಕುಳತಿಳಕ
- 4 ಮಲರಜರಜಮಲೆಪರೋಳುಗಂಡಮಗರಜ್ಯಾನ್ರಿಮುಲಚೋ
- 5 ಳಪ್ರತಿಪಳಕ || ವೀರನರಸಿಗದೇವನುಕದಿಂ ಜ್ಯಗೈಯು
- 6 ತ್ತಿರೆ || ಮುಕಸನಅನಪಲೆಯಗೊರವಬಳ್ಳನಡ
- 7 ಒಡಸಕಲದಗೋಳುಕಲಿನೆಜಿಯದಿತಗರನಡವತಪ
- 8 ಮುಖಬಕರು | ಮುಖಿಯುಬಕ್ತರಂಕಳುತಗರನಡವಪ್ಪತ್ತು
- 9 ಒಳಗಿನಡಬಡನೆಕದುವಗಜಯಸವಾಚರಪ
- 10 ಪ್ಯಕುಧಪಪ್ಯಸನಿವರದಂದು ಮುಕುರಿಗೌಡನಮಗಹರದನಾ
- 11 ತಳಿತ್ತಿಪ್ಪಿದುಸ್ವಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾದಶ್ರೀವೀರಗಲಿಪೆಗ್ಗಲಡನೋರ
- 12 ಮುಖನುಬಟ್ಟ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×1'—"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ |
- 3 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಚಕ್ರವರ್ತಿಶ್ರೀವೀರಬ

- 4 ಲ್ಲಾಳದೇವ್ಪ್ರಾತುಮೀರಾಜ್ಯದೊಳು ಅಕ್ಷಯಸಂವ
- 5 ತ್ವರದ ಆಸ್ವಜ್ಯಾಬಹುಳಸಪ್ತಮಿಸೋಮ
- 6 ವಾರದಂದು ತಗರೆ ಕೂಸವಾರದ ಆಸಿ
- 7 ಯಮಾನಿಯ ವ್ಯಾಜ್ಯದ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ
- 8 ಹೊನ್ನಗಾವುಂಜನಮಗಕವುರಣ ಪಲಬರು ವೀ
- 9 ರರಂತಳುತ್ತಿಹಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

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ಅದೇ ಹೋಬಳಿ ಹೋಡಿ ಕೃಷ್ಣಾ ಪುರದಲ್ಲಿ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು ಸುತರಾಂ ಸವೆದುಹೋಗಿದೆ).

ಪ್ರಮಾಣ—4'—0"×3'—6"

- 1 ಶಾರ್ವರಿಸಂವತ್ಸರದಚಯಿತ್ರಸುಂಲು ಸಂಸಪನಾಯಕ
- 2 ನಾಯಕನವರಬೋಗನಾಯಕನಪುತ್ರ
- 3 ಪನಾಯಕನುಪುತ್ರಹರಿಯಪನಾಯಕನು
- 4 ವನಕೆಂದುಬೋಗಪದೇವರ್ಗಕೊಟ್ಟ . . . ಕೃಷ್ಣ . . ಗ್ರಾಮಭೂಮಿಯೊಳು
- 5 ಗೃಹಭೂಮಿಯಲುಗಿಡುಮರ
- 6 ಯೋಜೆಯನುಅರುಅಪಲಾಸಿಚಂದ್ರಸೂರ್ಯಂಗಳೆಯಿರುವಸರಿಯಂತ
- 7 ತಡೆಯಲಾಗದು ಎಂದಕೊಟ್ಟಕೊಡಗಿಗ್ರಾಮ || ಗೋರಣ .

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ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಮೊಳೇನಹಳ್ಳಿಯಲ್ಲಿ ಉರಬಾಗಿಲಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.6'—0"×1'—6"

- | | |
|--|---|
| 1 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಜಿಚಂದ್ರಚಾಮರಚಾ | 21 ಂತೆಂದರೆ ಚೆನ್ನಿಗರಾಯನಅಮ್ಮಂತಪ್ಪ |
| 2 ರವೇತ್ರಯಿಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ | 22 ಗೆಸಲುವಮಾದಿಹಳ್ಳಿಯಸ್ತಳದಮೊಳೆನ |
| 3 ಕಂಭವೇ \| ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿಸಾಹನಶಕ | 23 ಹಳೆಯನುಮಂನ ಕೇಟಿಯಾಗಿಕ್ಕೊ |
| 4 ವೊರುಶಂಕಿ೪೩ನೆಗೆಸಂದಕಲಿವಿನಕ್ರವ. | 24 ಟ್ಟಿವಾಗಿಕ್ಕಾಗ್ರಾಮಕ್ಕೆಪ್ರತಿನಾಮಚೆನ್ನಿಗರಾ |
| 5 ವೆಂತೆಂದರೆಕಲಿವಿನಕೆಸಲುಮಾ | 25 ಯಪೇಟೆಸರ್ವಸ್ವಾವ್ಯನಿನಪುತ್ರಪ |
| 6 ದುಂದುಭಿಸಂವತ್ಸ | 26 ಉತ್ರ ಶ. ಮು ಉತ್ತಿಯಾಗಿ ಅಚಂದ್ರಾರ್ಕ |
| 7 ರದಭಾದ್ರಪದಬಂಕಿಲೂ\|\| | 27 ಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡು ವರು |
| 8 ಶ್ರೀಮನ್ಮಹಾಸುಂಡಲೇಶ್ವರಾ | 28 ಶಂಕ್ಕೆಚೆನ್ನಿಗರಾಯನಅಮ್ಮಂತಪ್ಪಗೆ |
| 9 ರಾಮರಾಜಯದೇವ ಸುಹಾತರಸು | 29 ಕಡುಗುತ್ತಿ ಗೆಂಕಿಂಅಕ್ಷರದಲ್ಲುಮುವ |
| 10 ಗಳಮುದ್ರೆಯಗೊರಲುವಹೆ | 30 ತ್ತು ವರಹಮಂತೆತ್ತು ಬಹೆಯೆಷ್ಟಕ್ಕೆಆವ |
| 11 ಬಾರುವರುಮಾದಿಹಳ್ಳಿಸು | 31 ವತಪ್ಪಿದರಹತತಾಯವೈತನವಮಾ |
| 12 ಯಪ್ರಭುಗಳಮಾದಿಹಳ್ಳಿಯವಿ | 32 ಓದವನು...ಉತಸ್ಯಾಯವಾಗಿಕ್ಕೊಂ |
| 13 ರಪ್ಪಗಲುಮೂಲಕಾರ್ತೀವೀರ್ಯ | 33 ಪರಕಾ . . . ಲಿಂಗವಂತತಪ್ಪಿದ ವಿ |
| 14 ಕೊನಿಸ್ತರದಭದ್ರಪ ಹಗಣವೀ | 34 ಭೂತ್ತಿರುದ್ರಾಕ್ಷೆಗೆ ತಪ್ಪಿದವನು ತಿರನಾ |
| 15 ರಭದ್ರಸುಂಡಹಳಿಗೋವಿಂದಸಟ್ಟ | 35 ಮಧಾರಿಮಾಡ ವೈಕುಂಠತಿರ್ಕ್ಕ ತ |
| 16 ಚಿಕ್ಕಗದುಬಳಿಮೃಹಿಯಗೊಂಡ ದ | 36 ಪ್ಪಿದವನು ಯಿಗ್ರಾಮಕ್ಕೆ ಸಂಕಮಗ್ಗದೆ |
| 17 ಸೂರಗಿಡಯೆಬೊಂಮನಹಳಿಸಿಂಗಾರಿ | 37 ಷಿಮನೆಸಿಧಾಯಸರ್ಪಮಾನ್ಯಸ್ತಾನ |
| 18 ಅತ್ತಿಕಾರಿಕ್ಕಲ್ಲನಾಯಕಮುಂತಾದಗ | 38 ಮಾನ್ಯವೂರ್ವಮರಿಯಾದಿ ಲಕ್ಷ್ಮಿಮಿ |
| 19 ಉಡುಗಳು ಜೋಗಣಸೆಟ್ಟಯಮಗ ಚೆನ್ನ | 39 ಪತಿಯ ಬರಹ |
| 20 ಸ್ವಸೆಟ್ಟಗೆಕೊಟ್ಟಪೇಟೆಯಶಾಸನದಕ್ರಮವೆ | |

ಹಾಸನ ತಾಲ್ಲೂಕು.

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ಹಾಸನದ ತಾಲ್ಲೂಕ್ ಕಸಬಾ ಹೋಬಳಿ ಸೋಂಪುರದ ನಂಜೇದೇವರ ಗುಡ್ಡದಮೇಲೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—3"×3'—9"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮೀಘಲಾಂಭರಾ ಜೇಯಾತ್ಮೈಃ ಕೋಕ್ಯನಾಥಸ್ವಾಹಾಸನಂ ಜಿನಶಾಸನಂ ಜಯತಿಸ
ಕಳವಿದ್ವಾದೇವತಾ
- 2 ರತ್ನಪೀಠಂ ಪೃಥಮಮಸುಕುಲೇಖಂ ಯಸ್ಯದೀರ್ಘಂ ಸರ್ವೇವಃ ಜಯತಿ ತದನುಶಾಸ್ತ್ರಂ ತಸ್ಯಯತ್ನವ್ಯಮಿಥ್ಯಾ
ಸಮಯತಮಿರಘಾತಿಜ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ ||
- 3 ದ್ರಾಗದಿಂ ಸಳನೆಂಬನಾಗಪುಲಿಯಂ ಪೊಯ್ಯೊಳಂ ಪೊಯ್ಯೊಳಂ
- 4 ಪ್ವಲಂಬರಾರಾಜ್ಯಂಗೆಯುತ್ಪಿಪ್ಪಿನಂ | ವಿನಯಪ್ರತಾಪಮಂಬೀಜನಾಥೋಚಿತಚರಿತ್ರಯುಗದಿಂಜಗಮಂಜನಯ
ನವೆನಿಸಿನೆಗಳ್ಳಂವಿನಯಾ
- 5 ದಿತ್ಯಂ ಸಮಸ್ತಭುವನಸ್ತತ್ಯಂ ಆತಂಗೆತಿಮಹಿಮಂ ಹಿಮಸೇತು ಸಮಾ
- 6 ಖ್ಯಾತೇತ್ತಿಸಸನ್ಮತ್ತಿಮನೋಜಾತಂ ಮದ್ವಿ ತರಿಸ್ತನೃಪಜಾತಂ ತನುಜಾತನಂದನೆಯಂಗೆಯ್ಪಂ || ಬಲ್ಲಿದರವ
ನೀಪತಿಸಂಪಾದಿತಧರ್ಮಾರ್ಥ
- 7 ಕಾಮಸ್ಥಿಪೊಲವನೀವಲ್ಲಭದಾತನ ತನಯಬ್ಬಲಾಳಂಯಿಟ್ಟಿದೇವನಾದಯಾದಿತ್ಯಂ | ಮೂವರಸಗಳೊಳಂತಾಂಭಾವಿಸೆ
ಮಧ್ಯಮನದಾಗಿಯಂ
- 8 ನೃಪಗುಣಸದ್ಭಾವದಿನುತ್ತಮನಾದಂ ಭಾವಿಭವದ್ಭೂತಜಿಪ್ಪು ವಿಸ್ತೃತಪಾಳಂಮಲೆಯಂಸಾಧಿಸಿವಾಣ್ಣನೆತಳವನಂಕಾಂ
ಚೀಪುರಂಕೋಯತೊ
- 9 ಮೃಗಲಿನಾಡಾತುಳುನಾತುನೀಲಗಿರಿಯಾಕೋಳಾಲಮಾಕೊಂಗುನಂಗೆಲಿಯುಚ್ಚಂಗಿವಿರಾಟರಾಜನಗರಂವಲ್ಲೂರಿವೆಲ್ಲಂದು
ವಾರ್ವದೋರ್ವಲದಿಂ
- 10 ಲೀಲೆಯಸಾಧ್ಯಮಾದುವಣಿಯಾರ್ವಿಪ್ಪುಹ್ನಮಾಪಾಳನಾಳ್ . . . ಯೆನಲಾಳ್ ಚಂದಾಮಣಿ . . .
. . . ಪಾರಮೇಸ
- 11 ಕಿನ್ನರೇಶ್ವರನೀಪೋತ್ತಂಗ ಭಣಿ ಗುಣಮುಣಿಃ
- 12 ಸಮ್ಯಕ್ತಜ್ಞಾಡಾಮಣಿಃ ಆ ವಿಪ್ಲವವರ್ಧನಗಂ ಯೆನಿಸಿದ ಲಕ್ಷ್ಮಾದೇವಿಗಮದ್ಭವಿಸಿದನೀ
ಭೂವಿಪ್ರತ ನಾರಸಿಂಹನಾಹ
- 13 ಸಿಂಹಂ || ಪಡವನತೆಂಬುದುಕಂನಂಗಮೃತಜಳಧಿತಾಂಗೆವ್ವದಿಂಗೆವಾತಂನುಡಿವಾತಂಗೆನನೆಬೈಪ್ರಳಯಸಮ
ಯದೊಳಮೇಜಿಯಂವಿಹಾಖಿಸ್ವಾರ್ಕನಲಂ
- 14 ಸಂಕಾಳನನ್ನಂಮುಳಿದಕುಳಿಕನನ್ನಂಯುಗಾಂತಾಗ್ನಿಯಂನುಡಿಲಂನಂಸಿಂಗೆದಂನ್ನಂಪುರಹರನುರಿಗಂಣಂನನೀನಾರ
ಸಿಂಹಂ | ರಿಪುಸರ್ವದ್ವರ್ಪದವಾಳಬಹಳಶಿ
- 15 ಬಾಜಾಳಕಾಳಾಂಬುವಾಹರಿಪುಭೂಪಾಳಪ್ರದೀಪಪ್ರಕರಪಟುತರನ್ನಂಯುಯಾಸಮೊರಂ ರಿಪುನಾಗನೀಕತಾಕ್ಷರ್ಯಂ
ರಿಪುನೃಪನೊಲೆ
- 16 ಪೂರ್ವೇತಂಡರಾಕಂರಿಪುಭೂಪಾಳದ್ಭರಿವಜ್ರಾರಿಪುನೃಪಮದಮಾತಂಗೆಸಿಂಹಂ ನೃಸಿಂಹಂ ಪೊಗಳ್ಳ
ತೀಬ್ರಪ್ರತಾಪ . . . ಗಿದುಪೊಗಳ್ಳದಂಮಾ
- 17 ಹೊಡಂ ರತ್ನಗಾತ್ರಪಗಳ್ಳದ್ರಕ್ತಪ್ರಸಾಹಪ್ರಬಳಗುರಂಧ್ರಾಸಮಂಶತ್ರುಭೂಭೃದ್ಭರಿಸಂದೋಹದಾಹಪ್ರಚೂರಚಿಟ
ಚಿಟಧ್ವಾನಮುಂ ನಿರ್ವಿಕ
- 18 ಲ್ಲಂಪೊಗಳ್ಳುತಿ ಕುಂಞಸಿಂಹಪ್ರಬಳಭೂಜುಳುಬೋಪನುಂಧಾತ್ರಿಗೆಲ್ಲಂ || ಆವಿಭುವಿನಪಟ್ಟಮಹಾದೇವಿಗೆಸದ್ಗುಣ
ಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗೆ ವಿ
- 19 ಗಿಲಾದೇವತದೇವಿಗೆಬಲ್ಲಾಳದೇವನದಯಂಗೆಯ್ದಂ | ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರಸಂದೋಹದಿಂದಂ
ಪೊಲೆಪೊದ್ದಲೆಪೆಸಿಬೇಸತ್ತಳವ
- 20 ಕಿದಮಹಾಕಾಂತೆಯಂಗೆಕ್ಷಿಸಲ್ಕಾ ಜಲಜಾಕ್ಷಂತಾನೆಂಬಿಂದಿಂತವತರಿಸಿದವೊಲೆವೀರಬಲ್ಲಾಳದೇವಂ | ಕುಲಜಾತ್ಯಾಚಾರ
ಸಾರಂ ನೃಪನರನುದಯಂಗೆಯ್ದ
- 21 ನಾಶ್ವರ್ಯತಾರ್ಯಂ || ವಿನಯಶ್ರೀನಿಧಿಯಂವಿವೇಕನಿಧಿಯಂಬ್ರಹ್ಮಣ್ಯನಂಪೂರ್ಣ ಪುಣ್ಯನುದಾದ್ವಮಯಶೋಧಿಯಂಜಿತ
ಜಗತ್ಪ್ರಕೃತ್ಯುತ್ಥಿಯಂಸರ್ವಸಜ್ಜ
- 22 ನಸುಸ್ತುತ್ಯನುಬ್ಬವದ್ವಿತರಣಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯನಂಮನುಜೇಶ್ವರಮೃಗಲೆರಾಜರಾಜನದೇಂಬಲ್ಲಾಳನಂಪೊಲೈರೇ ?
ಉರಿಗಣ್ಣೆಬೆಂದಚಂಡಾತ್ರಿಪುರ

- 51 ಗ್ಗಕಾಳವಿ . . . ಲತಮೋಹಿನಾದ್ರಿಕೂಟಂಗಳೋಳಧರಣೀಂದ್ರೋದ್ಭವಕಿರೀಟಕೂಟತಳದೋಳವಾಗ್ಧೇವಿ .
 . . ಯಂದ ರಿವಳಶ್ರೀವಃನಿವಜ್ರ
- 52 ನಂದಿಯುಗಭೀರೋದಾರ ಬಳಸಿತ . . . ಜಂ
- 53 ಗಳಕೋಡಿನೋಳಪೊವಳ್ಳೆನೆದುಮಂದತಮನೆಯ್ತೆ ಯೋಲತಯಮುನಿ
 ವಜ್ರನಂದಿಯ
- 54 ಈಗಲೆನ್ನು ರವಳಿ ವಜ್ರನಂದಿ ಬ್ರತಿಯಾ | ತತ್ತ್ವ
- 55 ಮಯದೋಳಕುಮಾರನಂದುಮಸ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳಿನಾಡಕಾಯು ಪ್ರತಾಪಚಕ್ರವರ್ತಿನೀರಬಲ್ಲಾಳ
- 56 ದೇವನಂ ಕಾಣಲ್ವೇಡಿಬಂದಿದ್ದಲ್ಲಿ ಅಭಿನವ ಶ್ರೀ ಶಾಸ್ತ್ರಿನಾಥದೇವ ಮುಮಪ್ಪ ವಿಧಾರ್ಚನೆಯುಮಂಪೂಜೆ
 ಯುಮಂ ಬುಷಿಯರಾಹಾರದಾನಮುಮಂ
- 57 ಕಂಡುಪರಿದುಂಸಂತಸಂನೂಡಿದೇವರ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ನಾಡಗೊಂಡುಗಳ ತಮ್ಮೊಳ್ಳಕಮತ್ಯವಾಗಿ
 ಪ್ರತಾಪಚಕ್ರ
- 58 ವರ್ತಿನೀರಬಲ್ಲಾಳದೇವಂಪುಂಡು ಶಾಸ್ತ್ರಿದೇವರಪ್ಪವಿಧಾರ್ಚನೆಗಂಪುಂಡಸ್ಥಿತಜೇಷ್ಠೋದ್ಭವ
 ರಕ್ತಂ ಬುಷಿಯರಾಹಾರದಾನಕ್ಕ ವಾಗಿ
- 59 ಶಕವರ್ಷಂ ೧೦೦೩ನೆಯ ವೀರೋಧಿತ್ಯತ್ನಂವತ್ಸರದುತ್ಪರಾಯಣಸಂಕವಾಣದಂದು ವಜ್ರನಂದಿ ಸೈದ್ಧಾಂತದೇವ
 ರಿಗೆ ಧಾರಾಪೂರ್ವಕಂ ನಾಡಮೈಸನಾಡ
- 60 ಗುಮ್ಮನವೃತ್ತಿಯೊಳು ಮುಚ್ಚಂಡಿಯಂ ಕಡಲಹಳ್ಳಿಯಂ ಕಡಲೆಹಳ್ಳಿಯ ಈಶಾನ್ಯದ
 ತೋಟಿನಾ
- 61 ಡಸನ್ನಿನಾಡಾಗಣ್ಣಿನಾಡ ನಡುಯೆಲುವಲದಸೀಮೆಯನಟ್ಟ ಕಲ್ಲುಂಲ್ಲಿಗುರವಿನಗುಂಡಿಯ ಮರನಿ
 ತಾಳೆಯಮೋ
- 62 ರಡಿ ಮೊರಡಿಚಂಚರಿವಳ್ಳದತಡಿ ಕಡಲೆಯಹಳ್ಳಿಯ ಅಗ್ನಿಯದಲರಿದವಾಳಿಕೆಯಲವಿವಳ್ಳಿಯ
 ಗುಮ್ಮನವೃತ್ತಿಯನಾ
- 63 ಗವ ಯಮೋಪಡಿಚಂಚರಿವಳ್ಳಂಮುತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯನ್ನೆರಿತ್ಯದಬೆಳ್ಳರಯಕಣಿ
- 64 ಯಕಲು ಖಡಮ ಕೋಳವೂಬ್ಬಳ್ಳಂಮತ್ತಿಯಮರನ ಗಲ್ಲುತಟ್ಟುಮುತ್ತವೀಕಲ್ಲೆಯಹಳ್ಳಿಯ
 ವಾಯವ್ಯ
- 65 ದತೋಟಿನಾಡಹಳ್ಳಿಯದೀಡಿನತ್ತಿಸನ್ನಿಯೊಳು ಕಗ್ಗಲ್ಲಮೋಪಡಿಚಂಚರಿವಳ್ಳಂ ತೆ ತಟ್ಟುನಟ್ಟವೃಕ್ಷ ಅ
- 66 ಲ್ಲಂಮುತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯ ಈಶಾನ್ಯ ಗುಮ್ಮನವೃತ್ತಿಯತ್ತಿಸನ್ನಿಯನಡುಗಣೆಯಕೂಡುತ್ತಿಹನ್ನಿದು
 ಸೀಮಾಕ್ರಮ | ಮಂಗಳಮಹಾ | ಶ್ರೀ
- 67 ಭೂಮಿದಾನಾತ್ಪರಂದಾನಂ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
- 68 ಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕಿಮಿಃ

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ಆದೇ ಹಾಸನದ ಹೋಬಳಿ ಕಂದಳಿ ಗ್ರಾಮಕ್ಕೆ ವಕ್ಷಿಣ ತೊಟ್ಟಮನೆ ತಿಮ್ಮೇಗೌಡನ ಗದ್ದೆ
 ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" x 1'-3"

1 ಶ್ರೀವಾರುವ	3 ಣಿಯರಿಗೆ ಬ	5 ಕೊಟ್ಟ ಕೂಡಾಗಿ
2 ಬೋಗೇಸಾಹ	4 ಲಾಳರಾಯ	

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುದ್ದೇಗೌಡನ ಕೊಡಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ—3'-0" x 1'-6"

1 ಶ್ರೀವಾರುವದ	3 ರಿಗೆಬಲಾಳರಾ	5 ಡಗಿ
2 ಬೋಗೇಸಾಹಣಿಯ	4 ಯ ಕೊಟ್ಟ ಕೊ	

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹನುಮಂತರಾಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-0" x 1'-6"

1 ಶ್ರೀವಾರುವದ	3 ಯರಿಗೆಬಲಾಳ	5 ಕೂಡಾಗಿ
2 ಬೋಗೇಸಾಹಣಿ	4 ರಾಯಕೊಟ್ಟ	

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ಮುದ್ದದ ಹೋಬಳಿ ಕೋಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಕರಡೇಗೌಡನ ಗದ್ದೆಯ ತಲಕಟ್ಟಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-2" x 1'-10"

1 ಸ್ವದತ್ತಾಂಪರದತ್ತಾ ವಾ	4 ಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿ	7 ಚೈತ್ರೇವಿಷಮೇಕಾಕಿ
2 ಯೋಹರೇತವಸುನ್ಯ	5 ಮೀ ನ ವಿಷಂ ವಿಷವಿ.	8 ನಂಹನ್ನಿ ದೇವಸ್ವಂಪುತ್ರ
3 ರಾಂ ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾ	6 ತ್ಯಾಹ.ಬ್ರಹ್ಮ ಸ್ವಂ ಪಮು	9 ಪಾತ್ರಕಂ

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ಅದೇ ಹೋಬಳಿ ಮಾಯಿಸಮುದ್ರಕ್ಕೆ ಪೂರ್ವ ಸರ್ಕಾರಿ ಗೋಮಾಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—3" × 1'—6"

1 ಯಿವಸಂವತ್ಸರದ	3 ದರಯ್ಯನಮಗ	5 ಕಾಮರೂರಕೇಹಿಯ	7 ಮಿಯಸಾ
2 ಕಾತ್ರಿ ಕಬಿಲೂಕ	4 ಮಸಣಯಗೆ	6 ಬಾಡಿಗೆ ಬಿಟ್ಟಭೂ	8 ಸನ

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ಅದೇ ಹೋಬಳಿ ಹೆರಗು ಗ್ರಾಮದ ಕೆರೆಯ ಪಶ್ಚಿಮ (ಬಳಗೇರೆಹಳ್ಳಿ) ತೂಬಿನ ಕಲ್ಲುಕಂಬದ ಹೊರಗಡೆ ಬರೆದಿರುವದು.

ಪ್ರಮಾಣ—6'—0" × 1'—6"

1 ಶ್ರೀಮದಾತ್ರೇಯ	2 ಗೋತ್ರದಹರಗಿನೂರೂ	3 ಜೆಯ ಹಿಟ್ಟವಯನಿಕ್ಕಿ	4 ದತೂಂಬು ದೇಗುಲ
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ಅದೆ ಕಂಬದ ಬಳಭಾಗದಲ್ಲಿ.

1 ನಾರಣ	2 ಮಲ್ಲಿ	3 ಯಣ	4 ಹಿಟ್ಟವಯ್ಯ
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ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಹಾಸನದ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂ. 60. ತಿದ್ದುಪಾಡಾದುದು)

- 1 ನಮಸ್ಕುಂಗಕಿಶ್ವಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ ||
- 3 ಶ್ರೀ ಕಿವಮಸ್ತು ಸರ್ವಜಗತೋ ಪರಹಿತನಿರತಾಭವಂತುಭೂತಗಣಾ | ದೋಷಾಃ
- 4 ಪ್ರಯಾಂತುನಾಶಂಸರ್ವತ್ರಜನಸ್ಸುಖೀಭವತುಲೋಕಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗ
- 5 ತಸಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಲೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂದಾ
- 6 ದವಕುಳಾಂಬರದ್ವಯಮಣಿಮಲಭರೋಳುಗಂಡಕೂಂಗುನಂಗಲಿಗಂಗವಾಡಿ
- 7 ನೋಣಂಬವಾಡಿಬನವಸಹಾಸಂಗಲುಹಲಸಿಗೆಗೋಂಡಭುಜಬಳವೀರ
- 8 ಜಗದೇಕಮಲ್ಲಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀನಾರಸಿಂಹದೇವರಾತ್ರೀಮ
- 9 ದ್ರಾಢಾಧಿನೋರಸಮುದ್ರದನೆಲಿವೀಡಿನೋಳುದುಪ್ಪಸಿಗ್ರಹಕಿಷ್ಕಪ್ರ
- 10 ತಿಪಾಳನಂವಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪುಫ್ಲೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆ
- 11 ಸಕವಪ್ಪ ಸಾಸಿರದೊಬ್ಬತ್ತ ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪೌಷ್ಯ
- 12 ಶುದ್ಧತ್ರಯೋದಸಿಸೋಮವಾರದುತ್ತುರಾಯಣಸಂಕ್ರಾಂತಿಯಂ
- 13 ದುಪ್ರತಾಪಹೊಯ್ಯಳಶ್ರೀನಾರಸಿಂಹದೇವರಾತ್ರೀಯಾಗಿತೆರ
- 14 ಗೊಡೆಯಸೋವನಾಫಿಮ

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

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ಇದೇ ಶಾಸನದಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು (ಹೊಸಶಾಸನ).

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ	9 ಬ್ರಹ್ಮವಾರದನ್ನೂ ಶ್ರೀಮತು
2 ಪಂಚಮಹಾಸ[ಬ್ಧ]	10 . . . ಬಾಳದಕ್ಕೆ ಗೇಸ್ವರದೇ
3 ಮಹಾಮುಣ್ಣಿ[ಳೇ]	11 ವರನನ್ನಾದೀಗಿಗಬಿಟ್ಟ
4 ಸ್ವರಂ ವೀರಬ[ಲ್ಲಾ]	12 ಎತ್ತುಗಾಣವೊನ್ನೂ ಇನ್ನೀ
5 ಳದೇವರಾಜ್ಯ[ಸಾ]	13 ಧರ್ಮಮಾವಂಪ್ರತಿ
6 ಚಂದ್ರಾಕೃತ್ ಸಿರ	14 ಪಾಳೆಸದೆಕೆಡಿಸಿದವಂಗೆಪಂ
7 ಹೆರಗಿನಸುಂಕದಹೆಗ್ಗ[ಡೆ]	15 ಚಮಹಾಪಾತಕಮುಕ್ತಂ
8 ಬಾಚರಸಂಸ್ತಾಪನಾಸುಧ್ಯದಸಮ	

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ಅದೇ ಹೆರಗುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಮಾರನತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—4" × 1'—6"

- 1 ಶ್ರೀ ಒಂ ನಮಶ್ಚಿವಾಯ | ಚಾರವೇ |
- 2 ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ

- 3 ಮತಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳವೀರ
 4 ಯ್ಸಳಚ ಯುತುಗೆ
 5 ನೆಂಬಭೂಭುಜಂ ಯ
 6 ಯಾಯ್ಕನಂದನಂ ನ
 7 ಪೈಱಿಯಂಗಭೂಭುಜಂ|| ಸಮರ . . . ಗು . . . ಯಂ ನ
 8 ಸುರಸತುಳವಿಜಯವಿ ರಾತಿಯಂ ನರಸಿಂಹಸು
 9 ತನಾಗಿದ್ದರ್ವಿವಿಷ್ಟತನಯ
 10 ಕೊಂಡರ . . . ತ್ರಿಭುವನಮಲ್ಲ . ಲ . ದ . ಕ
 11 ರಾಗಿದ್ದರ್ ನಾರ
 12 ಸಿಂಹನಾಹವಸಿಂಹಂ ತಳಕಾಡುಗಂಗವಾ
 13 ಡಿನೊಣಂಬವಾಡಿಹಾಸುಗಲ್ಲುಗೊಂಡಭುಜಬಳವೀರ
 14 ಗಂಗಸಹಾಯಕೂರಸನಿವಾರಸಿದ್ದಿಗಿರಿದುಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮ
 15 . . . ಪ್ರತಾಪಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ
 16 ನಿದೋರಸಮುದ್ರದೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
 17 ಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
 18 ತವಾಮರಸಂಗಮಧಾತ್ರಿ
 19 ಲದೇವಿಗಮಾತ್ಮಜರಸ ಜಗಳು
 20 ಗೇದೇವರಾಜ ಲ ಸುವಾ
 21 ತನಯ . ಹರಗಿ ಮೃಮಾರನುವೆನಿಸ
 22 ರು . . . ಭೋಧಿ ಧರೆಯೋಳಿ
 23 ಕ್ರಿಶ್ಣಪ್ರಣ್ಯಮಾಚಿಸೆಟ್ಟ ಧರ್ಮದಿಂ
 24 ಕ್ಷಿತಿಬಿನಯಸು
 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸೆಟ್ಟಯುಂಸ್ವಸ್ಥಿಸಕವ್ರಿಷಂ
 26 ಕೋಭಕ್ರಿತ್ಯಂವತ್ಸರದಾಪಾಠಕದ್ಧ ಪಡಿಮಿಸೋ
 27 ಮವಾರದಂದು ಹೆರಗುರು
 28 ಣಹೆಗ್ಗಡೆಯುಂ ಮಾಚಿಸೆಟ್ಟಯುಮಯ್ಯನಾಡಗವುಡುಗಳು
 29 ಪ್ರಜೆಗಳುಂದರ್ ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲ್ಯದಹಡು
 30 ವಣಮೆಯ್ಯಗದ್ದೆ ಸಲಗೆಹತ್ತುಬೆದ್ದಲೆಮತ್ತರೊಂದು||ಇನ್ನಿತಿ
 31 ವಂವಾರಯಭಟ್ಟ . ಮಾದೆಯಗಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂನಾ
 32 ಡಿಬಿಟ್ಟರು||ಯಿದನಾರಾದರೂವಾದಲ್ಲಿಪ್ರತಿಪಾಳಿಸಿದವನು
 33 ಸಾಯಿರಕವಿಲೆಯುಂಗಂಗೆಯತಡಿಯಲಿಕ್ಕೊಡುಂಕೊ
 34 ಳಗವಂಹೊನ್ನುಂಜಿಳ್ಳೆಯಂಕಟ್ಟಿಸಿತುಮ್ವೇದದಾಪಾರಗಬ್ರಾ
 35 ಹ್ಣಣ್ಣಿಗ್ಗೊಟ್ಟುಫಲಮೆಯ್ದವರು ಕಿಡಿಸಿದವರು ಸಹ
 36 ಸ್ರಕವಿಲೆಯುಂಬ್ರಹ್ಮಣರುಂಗಳೆಯ ತಡಿಯ
 37 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದವರು||ಒಂನಮಕ್ಕಿ ವಾಯ
 38 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ
 39 ಹಸ್ರಣಿಮಿಷ್ಠಯಾಇಶ್ಚಿಯತೇಶ್ರಿಮಿ||ಇಧರ್ಮವ
 40 ಂ ಬಾಮಯಣ . ಮಾಚಿಸೆಟ್ಟ|| ಇಧರ್ಮವಹರ್ಯಪಗವುಂಡ
 41 ಸೆಟ್ಟಗದೇವರಹಿಂದಣಗದ್ದೆ ಹತ್ತು ಕೊಳ್ಳಗಸಲ್ಪದು

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವಳಗರೆಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರಿಮಹಾ

3 ಬಿಟ್ಟುಕೆ

5 ಡಿಯಬೆ

2 ದೇವಗ್ಗಿ

4 ಟಿಯುಕ್ಕೋ

6 ದ್ವಲಿಮು

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ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯಸ್ಕ ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

1 ಶ್ರಿ ಒನಮಕ್ಕಿವಾಯ||ನಮಸ್ತುಂಗಶಿರಚುಂಬ ಚಂ

2 ದ್ರುಹಾಮರಚಾರವೇ||ತ್ರೈಲೋಕ್ಯನಗರಾರಂ

- 3 ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹತಕ್ರೀಮತುಹೋಸಳಬೇ
- 5 ವದ್ದೋ ರಸಮುದ್ರದನೆಲಿವೀನನುಖಸಂಖಫಾವಿನೋ
- 6 ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದುರಗನ ಬೂಚಿಮೆ
- 7 ಯಮಾರಗವಡ ಸಮಸ್ತಪ್ರಜೆಗುವುಡುಗಳು ಶ್ರೀ
- 8 ಮುಖವೆಂಬ ಸಂಘರದಂದುಸೋಮವಾರಮಕರಸಂಕ್ರಮಣ
- 9 ಬಿತಿಪಾತದಂದು ನಾಗಗೌಡಚಿಕ್ಕಣ್ಣ ನಮಾದಗೌಡ
- 10 ಕಾಳಿಸೆಟ್ಟಿ ಈನ್ದಿನಿಬರಪುತ್ರಗವುಡು ಸಮಸ್ತ
- 11 ಪ್ರಜೆಗಳುಮಿದ್ದುರವಾಮದೇವರಸೋಮೆಯನಕಾಲಂಕಚ್ಚಿ ಧಾರಾ
- 12 ಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಗದ್ದೆದೇವರಸಾರಭೂಮಿಕೆಯ
- 13 ಕೋಡಗೆಹಳ್ಳದಲಿಸಾಹಣಿ . ಯಹಳಲಿಂಕೆಯಿಗೋ
- 14 ಇಯಹಳಲಿಂಕೆಯಿಂಕಾನಿನಾಗಣನದೇವಾಲ್ಯಕ್ಕೆ ಬಿಟ್ಟ
- 15 ಧಮ್ಯುರಗೌಡನಮಗಮಚಯಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
- 16 ಯೋಹರೇ ವಸುಂಧರಾಸಿಟ್ಟಸ್ವರಪಸಹಸ್ರಾಣಿವಿಷ್ವಯಾಂ
- 17 ಜಾಯತಕ್ರೀವಿಪ್ರಿಯಾದಿಂದಿಂತಿದನೆಯ್ದಿ ಕಾವಪುರುಷಂಗಾ
- 18 ಯುಂಜಯಕ್ರಿಯಾಮಕ್ಕೆಯಿದಂ [ಕಾಯದೇ] ಕಾಯ ಪಾಪಿಗುರುಕ್ಷೇತ್ರ
- 19 ದೊಳಕ್ಕೋಟಿಮುನೀಂದ್ರರಂ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂಕೋಂದದೊಂದಯಸಂ
- 20 ಸಾದ್ವರ್ತಪ್ರದಂದುಸಾಖಿದಪುವೀಸೃಳಾಕ್ಷರಂಧಾತ್ರಿಯೋಳ್

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗಿರುವ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2'

(Iನೆಯ ಪಟ್ಟಿ)

- 1 ಸ್ವಸ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಮಲಸರೋ
- 2 ಉಗಣ್ಣ ವಿಷ್ಣು ವರ್ಧನಬಿಟ್ಟದೇವ

(IIನೆಯ ಪಟ್ಟಿ)

- 3 ಪೊಯ್ಯಳಂಗಂವಾಡಿತೊಂಭತ್ತಪುಸಾಸಿ . ಮನಾಳುತ್ತ
- 4 ಮಿ ಪುಗೋ
- 5 ಉಬಂದುಕಾದಿಳ್ಳು ಸೋಮಣ ಸಿವಲೋಕ

(ಬಲಗಡೆ ಅಕ್ಷಪಟ್ಟಿ)

- 6 ಪ್ರಪಿತನದಕ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಗಣೇಶನಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 2'—3"

1 ಕ್ರೀಮತು

4 ರಾಯಣನಯ್ಯ

2 ಕ್ರೀರಾಮಪಸ

5 ಕರುಕಿತ್ತನಕೆಯ [ತೂಂಬ] ನಿಕ್ಕಿಸಿದ

3 ವರಸಂವತ್ಸರದಲು

6 ಕಳಚಿಳಗಿಮಾಡುವಹೊಲ

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ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮೇಲುಪಾಳೆಗೆ ಸೇರಿಸಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5'—6" × 2'—0"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯೇಶ್ವಿಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವ
- 2 ರ ಸರಮುಖಟ್ಟು ರಕಂದ್ಯರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕುಲಂಬರದ್ಯುಮ
- 3 ಣಿಸಮ್ಯಕ್ತ್ವಜೂಡಾಮಣಿಮಲೆರಾಜರಾಮಲೆಸರೋಳುಗಂಡತಳಕಾಡುಗಂವಾಡಿನೊ
- 4 ಣಂಬವಾಡಿಬಸನಹಾನುಂಗಲ್ಲುಪುಲಿಗೇಹಿಹಲಸಿಗಬೆಳ್ಳಿಯಲತಟ್ಟ ವಾಡಿತಹಿಕಾಡುನಾಡು
- 5 ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗೆಕಾಂಗನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ದಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮನಸಹಾ
- 6 ಯಶೂರನಿಶ್ಯಂಕಪ್ರತಾಪಚಕ್ರಸ್ತೀರಹೊಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರಸರುಕಲ್ಯಾಣಪಯ್ಯಂತಮಾ
- 7 ಗ್ರಿಸಕಲಜನಕಲ್ಯಾಣಮಹೋತ್ಸವದಿನೆಕಟ್ಟ ತ್ರಿಪ್ಲಯೆಯಿಂಪುಖಸಂಕಫಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತ
- 8 ಮಿರೆ||
- 9 ಸ್ವಸ್ತಿ ಕ್ರೀಮತುಸಕನರ್ಪಣಂನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಂಭ್ರಹವಾ

- 10 ರದಂದುಚಟ್ಟುಗೌಂಡರಮಾಳಯ್ಯನಮಗನೋಮೆಯನುಹಾರುವನಹಳ್ಳಿಯದಾರಿಯಲು
- 11 ಹೆಮ್ಮಕ್ಕಳುಡುಗುಟ್ಟು ಲೀಯದೆತಾನುಂತನಸಂಗಡದಬೆಟ್ಟ ಯಮಾವನುಂವೀರಗಾಳಿಗಂಕಾದಿಹೆ
- 12 ಮೈಕ್ಕಳಕಾದುಕಳುಕಳರಂಕೊಂದುತಾವುಸುರಲೋಕಪ್ರಾಪ್ತರಾಗಿದೇವಕನ್ನೆಯರುಯ್ದರು ಆ
- 13 ತನ್ನಿಲ್ಲದಹೆಜಗತನಿಂಱಿಯಿನ್ನು ಕಲೆಯನುಂ ಆತನತಂಮಬೆನಚೆಯನುಂಅವರಿಹರಿ
- 14 ಯಯ್ಯಕ್ಕಟ್ಟದಹಳ್ಳಿಯಮಾದಿಗೌಡನುಂ ಇನ್ನಿಮೋವರುಂಆತನವೀರವಸ್ತುವಂ ನಿಲಿಸಿದ ಸಿಲಾಲೇಖೆ
- 15 ಚಟ್ಟುಗೌಡರಕೆಪಿಯೆಳೆಗಳೆತಂಮಕೆಪಿಯೆಂಣ್ಣಿ ನಲ್ಲಿಬೆನಚೆಯನುಂಬಮ್ಮೆಯನುಸೋಮಜೀಯನಕಾಲಂಕ
- 16 ಚ್ಚಿವೀರಗಲ್ಲಿಂಗನಿವೇದ್ಯಕ್ಕಂಹೂಪತ್ರಗಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಗದಕೊಳೆಯಿಧಮ್ಮ
- 17 ಯಿಧಮ್ಮ ವಂಪೂಜಿಸದೆ
- 18 ಉದಾಸೀನಮಾಡಿಡೆ ಕವಿಲೆ
- 19 ಯುಂ ಬ್ರಾಹ್ಮಣರಕೊಂದಪಾಪ

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ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವರ ಪಾಳಂದೇವಾಲಯದ ಮುಂದೆ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—3"

- 1 ಶ್ರೀ ನಮಃಸ್ತುಂಗ ಸಿರಸ್ತುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗಾರಂ
- 2 ಭಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇಲಿಂಗಮೇನಜನನೀಜನಕಂ ಲಿಂಗಮೇನನ
- 3 ಗಾಳ್ಯನಾಪ್ತ ಬಾಂಧವಭ್ರಾತೃಲಿಂಗಮೇನೇರ್ವಮೇನಿಸುವನಂಗಂದೊರಕೊ
- 4 ಳ್ಳಜಮ್ಮಜಮ್ಮಾಂತರದೊಳ್ ಟಂಸಮಾಸಿವಾಯುಗಣಪತ್ನಿಯನಮಃ || ಶ್ರೀ ಶ್ರೀ
- 5 ಶ್ರೀಗುತ್ವತ್ತಿನಿಮಿತ್ತ ವಾದಯದುವಂಶಾಭೋಧಿಗಿಂದೂಪ್ಪವದ್ರಾಗಂಶ್ರೀಸಳನೆಂ
- 6 ಬನಾಗಿಪುಲಿಯಂಪೊಯ್ದ ಸಳಂಪೊಯ್ಯಳಯೋಗಿಂದೋಕ್ತಿಯಿನಾದನಾಪರ
- 7 ತದ್ವಂಶದವಗ್ಗಪ್ಪನಘೋಗೈಶ್ವರ್ಯಗುಣಾನ್ವಿತಪ್ಪಲಬರಂರಾಜ್ಯಗೇಯುತಿಪ್ಪಿಸಂ ವಿನಯಪ್ರತಿ
- 8 ಪರೂಪಂ ವಿನಯಾದಿತ್ಯಂಸವಸ್ತುಭುವನಸ್ತುತ್ಯಂ ಜನಕ್ಕೆತಾಣ್ಣಿ ಕಣ್ಣಿ ಗನೇನಿಪ್ಪಂಸನ್ಮಾರ್ಗವಿ
- 9 ತ್ತಿನಿತ್ಯಾಭ್ಯುದಯಂ|| ಅವಿನಯಾದಿತ್ಯಸುತನಪ್ಪ ಎಜ್ಜಿಯಂಗದೇವಗಮೇಚಲದೇವಿಗಂಪುಟ್ಟಪು
- 10 ರುಪಾತ್ಮಗತ್ರಯಕ್ಕಂತ್ರೈಪುರುಷಗ್ಗಂದೊರೆಯೆನಿಸಿಜಸಂಜೆತ್ತಬ್ಬಲಲ್ಲಾಳಂದೇವನುಂಬಿಟ್ಟದೇವನುಂಮುದಯಾ
- 11 ದಿತ್ಯನುಮೆಂದುಸೂವರರಸುಗಳವರೊಳುಮಧ್ಯಮನಾಗಿಯುಂಹೃತ್ತಿಯುಧಮ್ಮದೊಳುತ್ತಮನೆನಿಸಿ ಮ
- 12 ಲೆ ಮೊದಲಾಗಿಮೂಡಣಸಮುದ್ರಮೆಸೀಮೆಯೆಸಲಾಳ್|| ಅವಿಪ್ಪ ವದ್ಧಗಂಭಾವೋದ್ಭವರಾಜ್ಯಲಕ್ಷ್ಮಿಯೆನಿಸಿದ
- 13 ಲಕ್ಷ್ಮಾದೇವಿಗಮುದುಭವಿಸಿದನೀಭೂವಿಶ್ವತನಾರಸಿಂಹನಾಹವಸಿಂಹಂ|| ಅವಿಭುವಿನಪಟ್ಟಮಹಾದೇವಿಗಸದ್ಗ
- 14 ಣಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗಿಮಿಗಿಲಾದೇಚಲದೇವಿಗಿಬಲ್ಲಾಳಂದೇವನುದಯಂಗೆಯ್ದಂ|| ಆತನವಿಕ್ರಮಮುಪಮಾತೀತಂ
ಭೂತ
- 15 ಳದೊಳುಳ್ಳಭೂತಳಪತಿಗಳುಭೀತಿಸತವಿಕಟಮಾವುದೋ|| ತನ್ನಿ ಜಧರೆಯನಾದಸ್ಸ . . ನಾಡಾಳ್ವರ|| ರಣರಂಗಾಂಗಣ
ಸೂದ್ರಕಂ
- 16 ನಡೆದೊಡಂತುಚ್ಚಂಗಿಸುಚ್ಚ ತತುಕ್ಷಣದಿಂದೊಡೆವಿರಾಟರಾಜಪುರಮೊತ್ತು ತ್ತಾಯ್ತುಮುಂತಾಂನ್ನೆಸೇವುಣರಾಪೋಸನ
- 17 ಮಾತ್ರಕಂನೆಯೆದರಲ್ಲಿಂದೆಂದುಬಲ್ಲಾಳದೋಗು ಗಣಮಂಜ ಸಲಣ್ಣ ಬಲ್ಲವರದಾರಿಭೂರಿಭೂಚಕ್ರದೊಳ್ |
ಆನತೋಗ್ರೀವರೆ
- 18 ನಿಪ್ಪಪಾಂಜ್ಯಕುಳಮಂನಿಮೂರ್ತಳಸಂಗೈಯ್ದ ಜೇಯನನುದಾತ್ತ ಮುರಾರಿಕೇಸನನವರ್ವಸ್ವಂಗಂಗೆಯ್ದಧೀರನನಾ
ಟೋಪದಿನಾಂತಸೇ
- 19 ವುಣರನೊಂದಾನೆಯೊಳುಗೆಯ್ದ ವೀರನನಾರಾಂಪುನಿಪಾಳಕ್ಕ ಫದನದೊಳುಬಲ್ಲಾಳಭೂಪಾಳನೆಂ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- 20 ಭುವನಾಸ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾ
ಧೀಸ್ವರಂ
- 21 ಯಾದವಕುಳಂಬರದ್ವೈಮಣಿಸಮ್ಭಕ್ತ್ವಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಸರೊಳುಗಂಡತಲಕಾಡುಗಂ
- 22 ಗವಾಡಿನೋಂಬವಾಡಿಬನವಸಹಾನುಂಗಲ್ಲುಪುಲಿಗಣಿಪಲಸಿಗೇಜಿಳುವಲತಟ್ಟವಾಡಿತಳೆಕಾಡುನಾಡು
- 23 ಕೊಂಡಭುಜಬಿಳವೀರಗಂಗೆನೇಕಾಂ ಗವೀರಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುಗ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮನಸಹಾಯಸೂರನಿಸ್ಸಂಕ
- 24 ಪ್ರತಾಪಚಕ್ರವರ್ತಿಪೂಯಿಸಳವೀ ರಖಳ್ಳಾಳದೇವರಸರುಕಲ್ಯಾಣಪರಿಯಂ ತಮಾಗಿಸಕಳಜನಕಲ್ಯಾಣವಹೋ
- 25 ತ್ತವದಿನೇಕಚ್ಚ ತ್ರಪ್ಪಾಯಿಯೆಂಸುಖಸಂಕತಾವಿನೋದದಿಂಪೃಥ್ವೀರಾಜ್ಯಗೇಯ್ಯತಮಿರ || ತತ್ಸಾಮ್ರಾಜ್ಯಪೂ
- 26 ಜ್ಯಮಪ್ಪುಲುದ್ಧಂಗಪಾಳರಾನ್ವಾಯಮೆಂತೆದೆಡೆ || ಶ್ರೀಲುದ್ಧಂಗಪಾಳದೇವರುತಮ್ಮ ಎತ್ತಿಸಿದದೇವಾಲ್ಯದಧಮ್ಮಾಪ್ರ
- 27 ವರ್ತಿ ಸುವಲ್ಲಿಅವರಮಗನಪ್ಪ ಈಸರಜೇಯಂಗೆಕಿತ್ತ ನಕಣಿಯೆಂಪ್ರಧಿರಾಸನೆಟ್ಟಿಯಮಕ್ಕಳುಚಾಮಗೌಡಮಾ
- 28 ದಿಗವುಡಸೋಮಗವುಡಾನ್ವೀಮೂವರೂಳಗಚಾಮಗವುಡನಮಕ್ಕಳುರಾಮಗವುಡಪರಿಸಗೌಡ
- 29 ದಂಡಿಗವುಡಮಹಾದೇವನೆಟ್ಟಿಯಮಕ್ಕಳುರಾಮೆಯನಾಯಕಚಾಕೆಯನಾಯಕಪಜಯಸಾಹಣಿಸೋ
- 30 ಮಗವುಡನಮಕ್ಕಳುಪರಿಸಗವುಡಜನ್ನಗವುಡನಂಣ್ಣಿಮೂವರುಗವುಡುಗಳಂಬಿಟ್ಟಣಣಿಗ್ಗಡೆಬಿಟ್ಟದೇವಗ
- 31 ಣಪಯ್ಯಸಿಂಗಣ್ಣ ಬೋ ಕಣ್ಣ || ಬದ್ಧಗವುಡರಮಾಳೆಯಂಕೆಯೆಮಾಳಗವುಡರಕಲ್ಲಿಯಮನಣಗವುಡನಮ

- 32 ಗಕೇತಯ್ಯವಿಚಗವುಡಯರೂಚಯಕೋನೋಲೆಯಮಾಕಗವುಡದೋಡವುರದಮಾಕಿಸೆಟ್ಟ ಕಟ್ಟದಪಳ್ಳಿಯ ಮಾಡಿ
 33 ಗವುಡಮುತ್ತತ್ತಿಯಕಾಳಿಸೆಟ್ಟಸೆಟ್ಟಗಹಳ್ಳಿಯಕಾಚೆಯತಿಬ್ಬಗೌಡಬೋವೈಯಕಾಮೆಯಕೋಣನಗಿಯಣವಿ
 34 ಕಜ್ಜನಾದರಕೇತಯದೇಮಿಸೆಟ್ಟಯದೇವಣಣ್ಣಿಸಿಬರುಂಪ್ರಮುಖ್ಯವಾಗಿಪ್ಪಸ್ತೀಮತುಸಕವರಣಂಗಳನೆಯ
 35 ವಿಜಯಸಂವರ್ಧರದವೈಕಾಬಸುಂಪ್ರಹವಾರದಂದೆಸಿದ್ಧಿರವರವಪ್ಪವಿಧಾರ್ಜನೆಗಂನಿಯಿವೇದ್ಯಕಂಬಂಜಸ್ಸುತಿತ
 ಜೇಣೋಗೇ
 36 ಧಾರಕವಾಗಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರದ್ವಾರಂಗಲಕ್ಷ್ಮಿಉಮಾದೇವಿಯರಹಿಯಮನೆಗೆಗಡಕೇಸಿಮಯ್ಯನುಂಬಟ್ಟಯಣ
 37 ಹೆಗ್ಗಡೆಯುಮೂವರುಗವುಡುಗಳಂಸಮಸ್ತಪ್ರಜೆಗಳಮುಖ್ಯವಾಗಿಆಲೂರಹಿಯಕೆಪ್ಪಿಯಕಳಗೆ || ೨೫ಗೆ
 38 ಣಂಬಾಚೆವಿಡಿಯಕೋಲಲುಕಡವದಗೊಂದಿಯಲ್ಲಿಕಬರಾತಕಂಸಂಕೋಂಮುಗುಳಿಯಕಟ್ಟದಹಿಂ
 39 ದೆಹಿಯತೂಂಬಿನಿತ್ತುಹರಿವಲ್ಲಿಸಂಕೋಂಹಾಳಮೇಲೆಬಿದ್ದಲೆಕಂಬಿರಾ||ಕಯಿಗಾಣಬನ್ನದೇವ
 40 ಗೊಳಗದಮಾರ್ಗೊಳಗಣ್ಣಿನಿತ್ತುಮಂಛದ್ವಿಂಗಪ:ಳದೇವರವಗನಪ್ಪಇಸ್ವರಜೇಯನಪಾದಪ್ರಕ್ಷಾಳನಪು
 41 ರಸ್ಸರಧಾರಾಪೂರ್ವಕಂಮಾಡಿಸವ್ಯಬಾಧಾಪರಿಹಾರಮಾಗಿಆಚಂದ್ರಾಕ್ಷಕಂಬರಂನಡವಂತಾಗಿಟ್ಟದ
 42 ತ್ತಿ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಡರೇತ್ತಂವಸುಂಧರಾಂ | ಪಷ್ಪಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರಿ
 43 ಮೀ||ಪ್ರಯದಿಂದಿಂತಿದನೆಯ್ದೆಕಾನವುಮಂಪಂ ಗಾಯಂಜಯಶ್ರೀಯುಮಕ್ಕೆ ಇದಂಕಾಯದೇಕಾಯ್ತು
 44 ಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರದೊಳ್ಯಾರಣಾಸಿಯೋಳೆಕ್ಕೋಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದ
 45 ದೊಂದಯಕಂಪೊದ್ದುಗುಮೊಂದುಸಾರಿದಪ್ರವೀಶ್ಯಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು||

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ಅದೇ ಕಲ್ಲಿನ ದಕ್ಷಿಣಕ್ಕೆ ಹೂಳಿದ್ದ ಕಲ್ಲು (ವೀರಗಲ್ಲು)

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- 1 ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮಿತ್ರೇನಾಪಿರುರಾಗನಾ | ಹ್ತುಣವಿಧ್ವಂಸಿನೀಕಾ
 2 ಯಾ ಕಾ ಚಂತಾಮರಣೇರಣೆ||ಬಂನಮುಕ್ತಿನಾಯಾಃ

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿಯಲ್ಲಿ ಕುಂಗಲ್ಲಿನ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

- | | |
|--------------------------|---------------------------|
| 1 | 6 ರಾಮಪಮಾಕಿಗೆಕೊಟ್ಟ ಗದೇಕೋ |
| 2 , , , . . ವಿಜಯಾಭ್ಯುದ | 7 . . ಬಿದರೇಸಲಗಿಂಬಲೆಗಾನಬರಹ |
| 3 ಯಸಾಲಿವಾಹನಕವರಿಷಂ | 8 ಇದಕೆತುಬೋನುತಂಮತಾಯಿಗೆ |
| 4 ಗಳುಂಗಳನೆಯಪರಾಭವನಾಮ | 9 ತುಬೋನು |
| 5 ಸೀಮೆಯಪೆರ್ಗಡೆ | |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಲ್ಲೇಶ್ವರ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ಸಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—6"

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
 2 ಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಗಣಪತ್ಯಾಯನಮಃ
 3 ಪೆರ್ಗೊಂಕೋವಾವದೇಸಂಗಳಸೇಣಿಸುಪ್ಪೇವ್ಯಾವಾದುಗ್ಗಂಗಳಂ
 4 ಬಣ್ಣಿಸುತ್ತಿರ್ಪದಾವಾವನಿಪತಿಗಳಂತಿಕ್ಕಿಸುತ್ತಿಪ್ಪುರ್ಪದಬೋ
 5 ಧಿನಾಕಂಕಯ್ಯಣ್ಣಿನಾಲ್ಕುಂಕಡಲತಡಿವಂದಿಗುಜಯಶ್ರೀಡ
 6 ಯೋಳೆಸಾಧಿಸಿದಂಭೋಲೋಕಮಂಕ್ಷತ್ರಿಯಕುಳತಿಳಕಂವಿಷ್ಣು
 7 ಜಿಮ್ಮುಪ್ರತಾಪ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾ
 8 ಮಂಡಳೇಸ್ವರಂದ್ರಾರಾವತೀಪುರವರಾಧೀಸ್ವರಾ ಯಾದವನಂಶಾ
 9 ಂಬರದ್ವೈಮುಣೀವ್ಯಕ್ತಚೋಡಾಮಣಿಮಲಸರೋಳಂಜತಳಕಾ
 10 ಡುಕೋಂಗುನಂಗಳಿಗಂಗಳವಾಡಿನೋಂಬವಾಡಿ ಬವವಸೆಹಾನುಂಗಲು
 11 ಗೋಡಭುಜಬಳನಸಹಾಯಸೂರನಿಸ್ಸಂಕಹೋಯ್ಯಳಸಾರಪಿಂಘದೇ
 12 ದೇವದೋರಸಮುಪ್ರದನಲೆವೀಡಿನೋಳಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಪ್ತೀ
 13 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ || ಸಕವರ್ಣಸಾಸಿರದಸೂಪಿರಡನೆಯವಿಕ್ರಮ
 14 ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣಸುಧ್ಯಂಶಿಷೋಮವಾರಉತ್ತರಾಯಣಸಂ
 15 ಕ್ರಮಾಣದಂದು ಹುಲ್ಲೇಯಹಳ್ಳಿಯವಡ್ಡ ಸೆಟ್ಟಸಿವನಾಡಸಾಣಿ
 16 ಯೂಮಾಡಿದ ತಪ್ಪಧವ್ಯಕ್ತಕ್ಕೆ ಹೊನ್ನ ವಾರದಹೊಂನಗೊಂಡನಮಗ

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ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ 2ನೆಯ ವಿರಗಲ್ಲ.

Iನೆಯ ಪಟ್ಟ.

- 1 ನಮಸ್ತಂಗಳಿರಕ್ಕಂ ಬಿಚಂದ್ರಚೂಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಥಿವ್ಯೇವೈವಾಹುತಾ
- 3 ರಾಜಪರಮೇಸ್ವರ ಯಾದವ
- 4 ಕುಳಂಬರದ್ಯುಮಣಿಸಬ್ಬಾಜ್ಞಾಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ
- 5 ಪುಗರರಾಜ್ಯನಿಮ್ಮೂಳನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಪಾಯ್ಕ
- 6 ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರು ದುವಾರಸಮುದ್ರದೇವಿ

IIನೆಯ ಪಟ್ಟ— (ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

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ಅದೇ ಸಾಲಗಾವೆ ಹೋಬಳಿ ಕಡಗಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲ.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

(ಮೇಲ್ಬಾಗ ಪೂರ್ತಿಯಾಗಿ ಸವೆದುಹೋಗಿದೆ)

(ಮಧ್ಯದಿಂದ)

- 1 ಕಡಗಜಳಯ ಸಮಸ್ತಪ್ರಜೆಗಳಕಯ್ಯಲುವಾದಿರಾಜಯ
- 2 ದೇವದತ್ತಿಯಾಗಿಯಾಚಂದ್ರಾರ್ಕತಾರಂಸುವಂತ್ಯಾಧಾರಾಪೂರ್ವ
- 3 ಕಂಪಾಡಿಕೊಟ್ಟಗದ್ದೆ ಹಿರಿಯಕೆಣ್ಣಿಯ ಕೆಳಗೆಯಿಖಂಡುಗ . .
- 4 ಕೆಣ್ಣಿಯಕೆಳಗೆಖಂಡುಗದ್ದೆ ಹಾರುವಗುಪ್ಪೆಯಲು ಖಂ
- 5 ಜುಗಬಿದ್ದಲಯಿಸುವುಬ್ರಹ್ಮಭಟ್ಟರಿಗೆಧಾರಾಪೂರ್ವಕ
- 6 ವಾಗಿಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 7 ಪ್ರಿಯಾದಿಂದಿಂದನೆಯ್ದೆ ಕಾವಮನುಜಂಗಾಯುಜಯಶ್ರೀಯುಮಕ್ಕೆಯಿಂದಕಾಯದೆ
- 8 ಕಾಯ್ವಪಾಪಿಗುರುಕ್ಷೇತ್ರಂಗಳೊಳುವಾರಣಾಸಿಯೊಕ್ಕೊಟೆ ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂ
- 9 ವಿದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸುಪ್ಪೆದ್ದು ಗುರುವೆದುಸಾರಿದಪ್ರವೀಶ್ಯಲಾಕ್ಷರಂ ಧಾ
- 10 ತ್ರಿಯೊಳ್ | ಸ್ವದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತಿವಸುಂಧರಾ ಸುಖೈವೈವಾರ್ಪಸಹದ್ರಾಣಿ
- 11 ವಿಷ್ಣುವ್ಯಂಜಾಯತೇಕ್ರಿಮಿ || ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಾಲಿಗಾಮಿಯ ಪಂಡಿ
- 12 ತಮಾದಿರಾಜರು ಬರದಕಾಸನ || ಕಲುಕುಟಗದೇವೋಜಮಾಡಿದರೂವಾ
- 13 ರಿನಂಜಯ

50

ಅದೇ ಹೋಬಳಿ ಇಬ್ಬಾಣದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಕಂಬದಮೇಲೆ.

1 ಯಿಬ್ಬಾಣ ಯಿಶ್ವರ ದೇಗುಲ

51

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕೆಳಮನ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿ ಕಲ್ಲ.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- | | |
|-------------------|-----------------------|
| 1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವ | 3 ದೇವಪ್ಪ ಬಡಯರು |
| 2 ರಿಗೆ ಇಬ್ಬಾಣದ | 3 ಕೊಟ್ಟ ಕೊಡಗಿಯಗದ್ದೆ ಬ |

52

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೇವರಾಜಮೊನಿನ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲ.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

- | | | |
|-----------------------|----------------------|---------------------|
| 1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರಿಗೆ | 2 ಇಬ್ಬಾಣದದೇವಪ್ಪಬಡಯರು | 3 ಕೊಟ್ಟ ಕೊಡಗಿ ಗದ್ದೆ |
|-----------------------|----------------------|---------------------|

53

ಅದೇ ಸಾಲಿಗಾಮೆ ಹೋಬಳಿ ಉಗನಿಯಲ್ಲಿ ಅಂಜನೇಯದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲ.

ಪ್ರಮಾಣ—4'—0" × 2'—3"

Iನೆಯ ಪಟ್ಟ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಶಕವಾರುಷ ೧-೫೧ನೆಯ ಪ್ರಮಾಣಿಸಂವ
- 2 ತನ್ನರ
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಥಿವ್ಯೇವೈವಾಹುತಾ ಯಾದವಕುಳಾಂ
- 4 ಬರದ್ಯುಮಣಿಸುಲಪರೋಳುಗಂಡ ಕದನಪ್ರಚಂಡ ನಿಶಂಕಪ್ರತಾಪ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಲನಾರಸಿಂಹದೇವರು ಬ್ರ
6 ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರಬಸಗಲುಮಾರಗವುಡಮಸಣಗವು
7 ಡಮಾದಗಾಮುಂಡಬಯಳಹಳ್ಳಿಯಗಡಿಯಲಿ ತು . ವಬಿಡ್ಡಿ ಬ
8 ಯಲಹಳ್ಳಿಯವರತಳ್ಳು ಖಿಖಿದು ಲೇಸುಮಾಡಿಸಗ್ಗ ಕ್ಕೆ ಸಲಿದ ||

54

ಅದೇ ಕಲ್ಲಿನ ಎಡಕ್ಕೆ ಇರುವ ಮತ್ತೊಂದು ವಿರಗಲ್ಲು.
ಪ್ರಮಾಣ—4'-0" × 2'-3"

Iನೆಯ ಪಟ್ಟಿ.

- 1
2
3 ಚೋಳರಾಜ್ಯಪ್ರತಿ

IIನೆಯ ಪಟ್ಟಿ.

- 4 ಪೃಹೋಯ್ಯಳಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವಪ್ರಧಿ
5 ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರ ಬಯಲಹಳ್ಳಿಯಗಡ
6 ಯಲ. ಮಾದಗಾಂಡ ತಳ್ಳಿ
7 ಖಿದುಮೀರವಂಗೈಯ್ಯ ಮಂಗಳಮಸ್ತು
(ಮೇಗಣಪಟ್ಟಿ ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವಿರಗಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೂಕು 154ನೆಯ ಶಾಸನ. ತಿದ್ದುಪಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಚಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾ
2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂ
3 ದಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡುಕೋಗು ನಂಗಲಿ
4 ಬನವಸನೋಂಬವಾಡಹಾನುಂಗಲುಗೊಂಡಭುಜಬಳವೀರ
5 ಗಂಗ ಪ್ರತಾಪಹೋಯ್ಯನಾರಸಿಂಹದೇವರುದೋರಸಮುದ್ರ
6 ದನೇಲವೀಡಿನಲಸ. ಬಸಂಕಥಾವಿನೋದದಲುರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರ ಕುಮಾರ[ಬ] ಲಾಳಳು
7 ದೇವನವಿಷ್ಣು ರದಲು ವಿಜಯ ಸಂವತ್ಸರದಮೈಶಾಖಬಹುಳಆದಿವಾರ ಗಲುಡು
8 ಗೆಜಿಯ ತುಂಗುಗಳಹರಿವಿನಲು ಬರೆತುಪುಮಮಗುಳ್ಳಿ ತುಪುಮ ಮಗುಳ್ಳಿ
9 ಮಾಣದೆಬಲುಗೆಯ್ದದನಿಂದಬಲವನಾಟಂದಹಿಯಟ್ಟ ಕಾದಿಕೋದಂ ಕಲಿ
10 ವೀರನೋಡನೀಗಳೆಕಲಿಖಂಕ || || ಊರಳಿವಿನತುಪುಗೋಳಲುಮಾಣದೆಪರಿ
11 ದಯ್ವಿ ಕಾದಿಬದ್ಧಂಭೋರನೇವಿವಾನ ಅಚ್ಚ ರಸಿಯರುಯ್ದ ರಣ್ಯಕಲಿಬಂಕ್ಪಣನಂ
12 ಮಾರಗವುಡನುಂ ಆತನಮಗಮುದ್ಧಯನುಂ ಕಲ್ಲಿನಿಲಿಸಿದ ಮಂಗಳಮ
13 ಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಗೌಡಗೆರೆ ಮಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'-6" × 2'-6"

Iನೆಯ ಪಟ್ಟಿ

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಯಾ
3 ದವಕುಳಾಂಬರದ್ವಿನೂನಿಂಸಂವ್ಯಕ್ತಚೋಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲ
4 ಪರೋಳುಗಂಡ ಕವನಪ್ರಚಂಡನೇಕಾಂಗವೀರ ನಸಹಾಯಸೂರ

IIನೆಯ ಪಟ್ಟಿ

- 5 ಗಿರಿದುರ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮ ನಿರ್ದಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಯ್ಯಳಶ್ರೀ
6 ವೀರನಾರಸಿಂಹದೇವರಸರುದೋರಸಮುದ್ರದಲುಪ್ರಧಿ ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರಕವರಿಕ
7 ದಂಚಿನೆಯಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದಮಾಗ್ಗ ಕಿರಬಹುಪಂಚಮಿ ಬುಧವಾ
8 ರದಂದಗವುಡಗಣಿಯ ಮುದ್ದಗಾವುಡನಮಗಬೋನುಗೌಡಗದುಬಳ್ಳಿಯಿಂ
9 ಬರುತಿಪ್ಪಾಗಸಂಗ್ರಾಮದಲ್ಲಿಗುರಮ . ಚ್ಚಳುಕಾದಿಪರಬಳವನಿಖಿದು

IIIನೆಯ ಪಟ್ಟಿ (ನಿಲದಲ್ಲಿ ಹಾಳಿದೆ)

57

ಅದೇ ಹೋಬಳಿ ಕಾಳತಮ್ಮನಹಳ್ಳಿ ಪಿರಬ ಕಲ್ಲಹಳ್ಳಿಯ ನೀರು ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'-6" × 3'-6"

- | | |
|-----------------------------|---------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಬದ್ಧಿಯ ದಿಟ್ಟ ಮ | 4 ಸತ್ಯನಾಡಣ್ಣ ನಮಗಳು ಬಿದಿಯಕ |
| 2 ಗಾಮುಣ್ಣ ನಮಗರಮಯ ರವಲಿ | 5 ನಿಜಿನಿದಳು |
| 3 ಯರಂಕಿಯಣ್ಣ ತುರುಗೋಳಲು | |

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

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ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಬೇತಮಂಗಲದ ವಳಗೆರೆಯಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ಕಾಲುವೆಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- | | |
|---------------------|--------------------------|
| 1 ಸಾಧಾರಣ ಸಂವತ್ಸರದ | 7 ಕರು ಶ್ರೀರಾಮರಾಜಪಗ |
| 2 ಶ್ರಾವಣಸುಂಆಶ್ವಿಮ | 8 ಆನುಮತಿಯಿಂದಬಿಟ್ಟ |
| 3 ಸ್ವಹಾಸಾಮಂತಾಧಿಪತಿ | 9 ದತಿರುಮಲದೇವರಿಗೆಕೊ |
| 4 ರಾವರಾಜಪಗಳು | 10 ಟ್ಟಹೊಲಖಂ ಇದನು |
| 5 ಮುಳುವಾಯಿಸೀಮೆಯ | 11 ಕಡಿಸಿದವತಂದೆತಾಯಿಗೆ |
| 6 ನಾಳುವಲ್ಲಿಬಯಿರ ನಾಯ | 12 ತಪ್ಪಿದವರುಶ್ರೀಶ್ರೀಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ವೆಂಕಟರಮಣದೇವರ ಬಿಟ್ಟದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- | | |
|------------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಃ ತುಸಕವರ್ಷಾರ್ಹಪ್ರವಾ | 5 ಮಿಯವರಪ್ರೀತ್ಯರ್ಥವಾಗಿಸುಂಕದತಿಪ್ಪ |
| 2 ದೀಪಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಯಲ್ಲಿ | 6 ಸ್ವಾಮವಾಡಿಸಿದನೋಪಾನಸೇವೆಮಂ |
| 3 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡ | 7 ಗಳವಹಾಶ್ರೀಶ್ರೀಶ್ರೀ |
| 4 ನಾಯಕನಾದಶ್ರೀವೆಂಕಟರಮಣಸ್ವಾ | |

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ಅದೇ ಹೋಬಳಿ ಬಿಟ್ಟಹೂರಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯ ಅಂಗಳದಿಂದ ಜಯಮಂಗಳಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6"×2'-0"

- | | |
|-------------------------------|--------------------------|
| 1 ಶ್ರೀಮತುಮುಳುವಾಯಿಸೀಮೆ | 5 ದತಿರುಮಲದೇವರಿಗೆದೀಪಾರಾಧ |
| 2 ಯುಕಾರ್ಯಕರ್ತರಾದಪುಟ್ಟಯ್ಯ | 6 ನ ಕೊಟ್ಟಹೊಲಖಂ |
| 3 ನವರುಅವರತಂದೆತಾಯಿಗಳಿಗೆ | 7 ತಿರುಮಲದೇವರಪಾದವೇಗತಿಶ್ರೀ |
| 4 ಪುಣ್ಯವಾಗಬೇಕೆಂದುಶ್ರೀಮತುಬಿಟ್ಟ | |

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ಕೃಷಿಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಕೃಷ್ಣಾ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- | | |
|---------------------------------|----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ | 9 ಲಯ್ಯವಾರುಪೃಥ್ವೀಸಾಮ್ರಾಜಮೇಲುಚುಂ |
| 2 ತಾಲಿವಾಹನಶಕವರ್ಷಾಂಬುಲು | 10 ಡಗಾನುತತ್ಪಾರಾಧಕುಲೈನಸುಂಕಂ |
| 3 ಷಷ್ಠಿಆಗುನೇಟಿಭಾವಸಂವತ್ಸ | 11 ಸಂಕರಪುಗಾರುಶ್ರೀರಾಮನಾಥಪ್ರತಿಷ್ಠೆ |
| 4 ರಂಜಪಾಂಡುಶ್ರೀಶ್ರೀರವಾರಂರು | 12 ಮಾನ್ಯಂಗಾ |
| 5 ಭಯೋಗಮಂದುಶ್ರೀಮನ್ಮಹಾರಾ | 13 ಪಂದುಮುಂಡಿರಾಮಾರ್ಚಕಂಗಾ |
| 6 ಜಾಧರಾಜರಾಜಪರಮೇಶ್ವರಚರಿ | 14 ಇಂದುಕು ತಪ್ಪಿನವಾರು |
| 7 ರಾಯಮನ್ಮಹ | 15 ಶ್ರೀಶ್ರೀಶ್ರೀ |
| 8 ನಜ್ರಪಂಜರ ಶ್ರೀರಂಗರಾಯ | |

ಚಿಂತಾಮಣಿ ತಾಲ್ಲೂಕು.

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ಕಸಬಾ ಹೋಬಳಿ ಚೇಮನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿದೂರದಲ್ಲಿರುವ
ಹೊಂಗೇಕಾನಿನ ಬಳಿ ವೆಡ್ಡರ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'—0" × 3'—0"

- | | |
|-------------------------------|-----------------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | 4 ಸಿದ್ಧಪಸಟ್ಟಕಿವಿಪ್ರೀತಿಗಾನು |
| 2 ಶ್ರೀಮತುನಳವರುಷಕಾರ್ತಿಕಸು . . | 5 ಯಿಚ್ಛೆ ನಮಾನ್ಯಂ ಚೇನು ಂಕುಸೂರ್ಯ |
| 3 ಮಂದುತಾಟಗೊಳ್ಳಕ್ಕಪ್ಪನಾಯನಿಗಾರು | 6 ಚಂದ್ರಾದುಲುಸಾಕ್ಷುಲುಶ್ರೀಶ್ರೀಶ್ರೀ |

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ಅದೇ ಚೇಮನಹಳ್ಳಿಗೆ ಸುಮಾರು 1 ಮೈಲು ದೂರದಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0" × 4'—1"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಯಿನಂದಮರಸರ್ವಭವಿರಾಜ್ಯಾಜ್ಞಯಮಾರ
- 2 ಉರಮರಿನಾಡಮೇಗೆವನ್ನೊಡಕಿಪುರವಿಯ
- 3 ಮೃಗ್ಗುಗ್ಗುರನಾನ್ತು ಬರೆನಿಧಿಮಲ್ಲಂಪರಿವೊ
- 4 ಗಿಕಾದೊಡೆತನತಮ್ಮಂಜಿನವಸುಗ್ಗಿಯಾದವ
- 5 ಪುಣ್ಯಪವಿತ್ರಜ್ಞ ಕಲ್ಲಾನಿಕ್ಕಿದೊನವಾರಯ್ಯನು

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ಧಮಠದ ಗ್ರಾಮದ ರಚ್ಚೆ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿರುವ ಕಲ್ಲು.

- | | |
|----------------------------------|-------------------------------|
| 1 ಕ್ರೋಧನವತ್ಸರದ ಶ್ರಾವಣ . . ಮಂ | 5 ಕೊಟ್ಟ ಗದ್ದೆ |
| 2 ಗಳವಾರದಲುಶ್ರೀಮತುಗರುಡಾರೊಡ . . . | 6 ಲೆಯಚೇಲಾರದ |
| 3 ಭವೀರಶ್ರೀಕೊಂಗತಿಮ್ಮ . . . | 7 ಬಯಲುಗದ್ದೆ |
| 4 ಪಾದಾರಾಧನಕ್ಕೆ | |

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡಬೊಮ್ಮನಹಳ್ಳಿ ಸರ್ವೆ ನಂ. 10ನೇ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'—0" × 2'—0"

- 1 ಶ್ರೀಕ್ರೋಧನವತ್ಸರದಪುಷ್ಯಬಿಳಿಲುಶ್ರೀಮತುಬೊಮ್ಮ
- 2 ನಹಳ್ಳಿಯಬಯಸಗವುಡರಾಜನಮಗಚೆನಪಗವುಡಗೆ
- 3 ನೆತ್ತರುಗೊಡಗೆಕೊಟ್ಟದುಗ್ರಾಮಕಾಗಿಕಾದಿಹೋಗಲಾಗಿವನಿಗೆಯಿಕಿದ
- 4 ಮಾನ್ಯವಹೊಲಖಂಗೆದಖಂಗೆಆಕ್ಷಾರದಲೂಅಯಿಗಳಹೊ
- 5 ಅಯಿದುಕೊಳಗದ್ದೆಯನುನೆತ್ತರುಕೊಡಗೆಮಾನ್ಯವಾಗಿಕೊ
- 6 ಟರುಡದಕೆಅರೂಬರುಅಯಿಲಗದುಗಂಗೆಯತ
- 7 ಔಯಕುಲಿಯಕೊಂದಪಾಪದಲಿಹೋಹರು

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ಅದೇ ಗ್ರಾಮದ ಅಲದಮಠದ ರಚ್ಚೆ ಯಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—0"

- | | |
|--------------------------|------------------------------------|
| 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿ | 10 ಸಪಳಡೆಯರಕಾಲದಲುಶ್ರೀ |
| 2 ಜಯಾಭ್ಯುದಯಶಾಲಿವಾ | 11 ವಚನ್ನದೇವರತಳಿಗೆಯನಿ |
| 3 ಹನಶಕವರುಷಂಗ | 12 ಮಿತ್ತ . . . ಗೌಡರು ಪಾಲಿಸ್ತ |
| 4 ಉಂಟಿಗಳನೆಯದುಮ್ಮು | 13 |
| 5 ಬಿಸಂವತ್ಸರದಚೈತ್ರಕೃಷ್ಣಪ | 14 |
| 6 ಹುಕರಗದಅಮಾವಾಸೆ . . . | 15 ಗ್ರಾಮದಗೌಡಪ್ರಜಗಳನಜನ |
| 7 ಶ್ರೀಮನುಮಹಾರಾಜಾ | 16 ಕೊಂಡು ಇದಕೆ |
| 8 ಭಿರಾಜರಾಜಪರಮೇಶ್ವರರಾ | 17 ಬಂದರೆಯು ಪಾಲಿಸ |
| 9 ಜಮಾತಾರ್ಕಂಡಶ್ರೀವೀರನ(ರ) | 18 |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6" × 1'—6"

- 1 ಶ್ರೀಮತುಪ್ಪ ವೆಂಗಸಂವತ್ಸರದ
- 2 ಜೈತ್ರಶುದ್ಧ ದ್ವಾದ
- 3 ಸಿಯಲತಳವಾರನು
- 4 ಚಂದಯದೇವರಿಗೆ

- 5 ಟ್ಟ ಹೊಲಖಂಡಕಧ
- 6 ಮೂವರೊಬರೂ
- 7 ಕೊಲಾ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಗೌರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿರುವ
ಕಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 5'—0" × 3'—0"

- 1 ಗಣಾಧಿಪತಯೇನಮಃ
- 2 ಸಾಧಾರಣಸಂವತ್ಸರದವಯಿಶಾಕಬಿಳುಶ್ರೀಮತು
- 3 ಚನ್ನ ಪನಾಯಕರನಿರೂಪದಲುಕೀಕಲ್ಲು
- 4 ಗವುಸುಗಳುಗೋವುಪಸುಗಳಪಾಲಿಪಧರ್ಮಕೆ

- 5 ಈಬಯಲನುಬಟ್ಟುಕೊಟ್ಟರಯಿದಕೆ
- 6 ಅರೊಬರುತುಡವರುತಮ್ಮತಾಯಿಗೆತು
- 7 ದವರುಎಂದುಜನ . . ವೊಪ್ಪಿತದಸಾಸಾನಕ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬೇಜರಾಕು ಕೋಟೂರು ಗ್ರಾಮದ ಗೋಮಾಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—0" × 6'—0"

- 1 ಶ್ರೀಮತು ಕಾಳಯುಕ್ತಿ ಸಂ . .
- 2 ಕಾರ್ತಿಕಬಿಳಿಂಲುಶ್ರೀಮ
- 3 ಹಾರಾಜಾಧಿರಾಜರಾಜಪ
- 4 ರಮೇಶ್ವರದೇವರಾಯಮಹಾ
- 5 ರಾಯರರಾಜ್ಯದಲುಶ್ರೀಮ
- 6 ನೃಹಾಮಂಡಲೇಶ್ವರವಿರೂಪಯ್ಯವೊ
- 7 ಡೆಯನಿರೂಪದಲುಶ್ರೀಮ
- 8 ತುಕಾಮಪನಾಯಕನುಶ್ರೀಮ
- 9 ದಬಿಳಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡನಾಯ
- 10 ಕಾಲಂಬವಾಡಿತಿರುವೆಂಗಳನಾ
- 11 ಥದೇವರಿಗೆಕೋಟೂರಕೆರೆಯ

- 12 ಕೆಳಗೆಗದ್ದುಬಂಡುಗಂ
- (6 ಪಟ್ಟಿಗಳು ಸವೆದುಹೋಗಿವೆ)
- 19 ಅಗುನಾಡಿಕೊಂಡು ಸುಖದಲಿ
- 20 ತಮ್ಮಮಕ್ಕ [ಳು] ವಮ್ಮಕ್ಕಳು . . .
- 21 ಅನುಭವಿಸಿದೇವತಾರಾಧನೆಯ
- 22 ನಡಿ ದಂದು ಸಾವು
- 23 ನಮ್ಮಸರ್ವರಾನುಮತದಿಂದ
- 24 ಬರದುಕೊಟ್ಟುಸಿಲಾಸಾನಾನ
- 25 ಸದತ್ತಂಸರದತ್ತಂವಾಯೋಹರೇತ
- 26 ವಸುಂಧರಾಪತ್ನಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿ
- 27 ಪಾ . . ಕ್ರಿಮಿಃ

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ಅದೇ ಹೋಬಳಿ ಆಲಂಗಿರಿ ವೆಂಕಟರಮಣದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಗೋಪುರದ ಮೇಲುಭಾಗದಲ್ಲಿ
ಎಡಗಡೆ ತಳಪಾದಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 5'—0" × 5'—0"

- 1 ಹೇಮಳಂಜನಸಂವತ್ಸರದಶ್ರಾವಣಬಿಳು
- 2 ಶ್ರೀಮತುಚಿಂಜನನಾಯಕರು
- 3 ಮುಟುವಳಿಯಧರ್ಮಕೊಳಬೇಡಾವಂದು
- 4 ಹಾಕಿದಶಾಸನದವಿವರ
- 5 ಈ ಕಯಿವರದಗಡಿಯಮಳಹಾಳ
- 6 ಸೀಮಾಲಂಬಿಗಿರಿದೇವಸ್ತಾ

- 7 ನಕ್ಕ ಸಹಾಮನೆವನೆಯಸೂಕವ
- 8 ಸೇರುವುದೆಂದುಹಾಕಿಸಿದಧರ್ಮಶಾಸನ
- 9 ಈಧರ್ಮಕಾರ್ಯಕೆತ್ತಿದರೆಹಿತ್ತಿ
- 10 ತಾಮಹಾದಿಗಳವಧಿಸಿದ
- 11 ಪಾ ಪದಲಿಹೋಹರುಕುಲಿಕೊಂಡಪಾ
- 12 ಸದಲಿಹೋಹರು

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ಅದೇ ಆಲಂಗಿರಿ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ವೆಂಕಟರಮಣ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಕಡೆ 55ನೆ ಸಂಬರ್
ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೪೪೫ನೆಯವಿಷುಂಕಸಂವತ್ಸರದಮಾರ್ಗಶಿರಶುದ್ಧ ೧೫
ವಾರ . . . ಪುಣ್ಯ ಕಾಲದಲುಶ್ರೀ
- 2 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಅರಿರಾಯವಿಭಾಡಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಕೃಷ್ಣ
ದೇವವಹಾರಾಯ

- 3 ಲ್ಲಿಜನ್ನ ಪನಾಯಕರುತಿವ್ಯು ಪನಾಯಕರಿಗೆ ಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಶ್ರೀಮದಖಿಳಾಂಡಕೋಟಬ್ರಹ್ಮಾಂಡ
ನಾಯಕಶ್ರೀಶಿರುವೆಂಗಳ
- 4 ನೈವೇದ್ಯಕೆಂದು ಕೊಟ್ಟಭೂಮಿಯವಿವರಕಯೆವರದ . . . ಗೆಸಲುಪೋಟೂರಬಯಲಲು . . .
- 5 ಹೊಲಖಂಡುಗಳಜಂಗ . . . ಕೆರೆಯ ಕೆಳಗೆ ಗದ್ದೆ ಬಂಡುಗದಿನಬಂದಕ್ಕೆ ಯಲು
- 6 ದೊಡ್ಡ ಜನ್ನ ಪನಾಯಕರುಕೌಶಿಕವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಕ್ಯಖೆಯದೇವಗುರುಪಾದಕ್ಕೆ
- 7 ಧರ್ಮವಾಗಬೇಕೆಂದು ಮರ್ಪಿಸಿದ
- 8 ಬಳಗಣನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಣಾಪಕ್ಲೀಣಿತಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜಸ್ವಿ
(3 ಪಟ್ಟಿಗಳ, ಕಾಣುವುದಿಲ್ಲ)
- 9 ಪಾಲನಂಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಠಲಂಭನೇತೆ

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ಅದೇ ಹೋಬಳಿ ಗಂಜಾರು ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ತೋಟ ಇನಾಮತಿ ಗದ್ದೆಯ ಮೇಲುಭಾಗದಲ್ಲಿರುವ
ಸರ್ಕಾರಿ ಜಮೀನಿನಲ್ಲಿ.

ಮೂಲಭಾಗ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕಾಬ್ಬಂಗಳುಂಖಿಂಽಸಂದುನಡೆವಕ್ಕೋ
- 2 ಧನಸಂವತ್ಸರಆಷಾಢಸುಂಽ ಶ್ರೀಮಸ್ಮಹಾಮಂಡಲೇಶ್ವರಃ
- 3 ರಿರಾಯವಿಭಾಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಚತಸ್ಸಮು
- 4 ದ್ರಾಧಿಪತಿಶ್ರೀವೀರಹರಿಹರರಾಯನಕುಮಾರಬುಕ್ಕಣ್ಣವೊ
- 5 ಡೆಯುತನಪ್ರಧಾನನೋವರ್ದವೊಡಯರುಮುಳುವಾಗಿಲಲಿ
- 6 ಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಗಂಜಿಯೂರಹರಿಯಕೆ
- 7 ಷಿವೊಡದುಬೈರಗೆಗೋಪಾದ?ಹಿಂದಣಮಾಡುಗಳಹೂಳಿಸಿ
- 8 ಯೇರಿಗೆವೊತ್ತಾಗಿರಬೇಕೆಂದುಹೂಣ್ವಿದಬಳಿಭೂಮಿ

73

ಅದೇ ಗಂಜಾರು ಕೆರೆಯ ಕೆಳಗೆ ಕಟ್ಟಿಗೆ ಸೇರಿರುವ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮೇಲಿನ ತಳಪಾದಿಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 11'—0" × 1'—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕಾಬ್ಬಂಗಳುಂಖಿಂಽಸಂದುನಡೆವಕ್ಕೋಧನಸಂವತ್ಸರದಮಾಘಸುಂಽಸೋಮವಾರಪೂರ್ಣಿಮದಲಿಚೋಳರಾಯನ
ಕಾಲದಲಿಚೋಳೇಶ್ವರದೇವಪ್ರದಿಷ್ಟನಿಂದುದೇವಾಲ್ಯ
- 2 ವುಮಾಡದೆವುಳಿದಿದ್ದದೇವಾಲ್ಯದಕೆಲಸವುಳಿಯಬಾರದೆಂದು ಈಧರ್ಮವನುಪ್ರತಿಪಾಲಿಸಿಉದ್ಧರಿಸಬೇಕೆಂದ. ಈಶ್ವರಭಕ್ತಿ
ಯಿಂದಲುಚೋಳೇಶ್ವರದೇವರಕ್ತಪೆಯಿಂದಲುಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿಶ್ರೀ
- 3 ವೀರಹರಿಹರರಾಯಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಮುರುಗುಮಲೆಯನಾಡಪ್ರಭುಗಂಜಿಯೂರನಾಚಗವುಡನುಚೋ
ಳೇಶ್ವರದೇವರದೇವಾಲ್ಯಮಾಡಿಸಿಕರೆಯಕಟ್ಟಿಸಿದೇವರಿಗೆ
- 4 ಜ್ಞೇತ್ರವನುಕೊಟ್ಟ ಚೋಳೇಶ್ವರದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಕೊಟ್ಟಿದ್ದೆ ಆಯಿದುಖಂಡುಗಹೊಲಸುಇಕ್ಕುಂಡುಗಈಧರ್ಮಕ್ಕೆ
ತಪ್ಪಿದವರಿಗೆ ಹೇಳಿದವ ತಿಲಾಅದ್ಧಂಽಅದ್ಧಂಽಅದ್ಧಂಽಅದ್ಧಂಽಪಕ್ಷಂತಿಯೇನರಾಷ
- 5 ಪಿಪ್ಪನರುಷಸಹಸ್ರಾಣಿವಿಷ್ಣುವಯಾಂಜಾಯತೇಶ್ರೀಮಿಃಇದಕೆಅಡ್ಡ ಹೇಳಿದಲಿಗಾಣ್ಣುಜಿ
ಇಷ್ಟಧರ್ಮಕ್ಕೆ ಅವನೊಬ್ಬನುಸರಪಕ್ಷವಾಗಿ ತಪ್ಪಿನಡೆದಮನಡೆದಮನುಷ್ಯನುಆರೊಬ್ಬ
- 6 ರುಸಾವಿರವರ್ಷಸರಿಯಂತ (ಮುಂದೆ ಕರೆಯಕಟ್ಟಿದಲ್ಲಿ ಸೇರಿದೆ)

74

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ರೈಲುರಸ್ತೆಯ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0" × 3'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು
- 2 ಶಕಾಬ್ಬಂಽಮೇಗೆಸಲುವತನಂದಸಂಽ
- 3 ತ್ಸರದಪುಷ್ಯಬಂಽಗುಶ್ರೀಮನ್ಮಹಾ
- 4 (ಮಹಾ) ಮಂಡಳೇಶ್ವರಅರಿರಾಯವಿಭಾಭಾಷೆಗೆ
- 5 ತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀಮತುಬುಕ್ಕಣ್ಣಬಡೆ
- 6 ಯರಕುಮಾರಶ್ರೀವೀರಕಂಪಣ್ಣಬಡೆಯರು
- 7 ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯವುತಿ ದಶಶ್ರೀಮತುಕಂಪಂ
- 8 ವೊಡೆಯರಿಗೆಧರ್ಮವಾಗಬೇಕೆಂದುವೀರಸ್ವವೊಡೆಯರ ಮೂ
- 9 ಲಸಾ ನದದೇವರಿಗೆ ಹಿರಿಯಗಂಜಾರ
- 10 ಮನೆಯಸುಂಕವನುಬಿಟ್ಟರಾಗಿವೂರಗವುನರು
- 11 ನಾಡಪ್ರಭು (ಮುಂದೆ ಎರಡು ಪಂಕ್ತಿಗಳು ಸವೆದುಹೋಗಿವೆ)

75

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತಾಂಡ್ರಮಾನುಭಾವಿ ಗದ್ದೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 3'—6"

- | | |
|--------------------------|----------------------------|
| 1 ಜಯಸಂವತ್ಸರದಚಸ್ವ | 8 ತುಖಂಭೂಮಿಯನುಕೊಟ್ಟು |
| 2 ಯುಜಬಂಶ್ರೀಮತುಪೋಚಯ | 9 ಭೂಮಿಯಲ್ಲಿಕಲುನಟ್ಟುಕೊಟ್ಟರು |
| 3 ಗಳವುಕ್ಕಳುದೊಡ್ಡಂಣಗಳು | 10 ಇದನುತುಲನೆಯನುಕಬಯಿರಣನಾಯ್ಕ |
| 4 ಮೇಲಣಗಂಜಾರಹಪದಯ | 11 ರ ಯಿಂದಅನುಭವಿಸಿ |
| 5 ಲ್ಲಪಗಳಿಗೆಸರ್ವಮಾನ್ಯವಾಗಿ | 12 ಬರುವುದುಅಗಾಧಯ |
| 6 ಕೊಟ್ಟಹೊಲಬಂ\|\|ಹಿರಿಯ | 13 ಕೆರೆಯನಾಡಗವುಡಗಳವಿವಿ |
| 7 ಕೆಳೆಯಕೆಳಗೆಗದ್ದೆಬಂ\|\|ಅಂ | 14 ಮಂಗಳಂಶ್ರೀಶ್ರೀಶ್ರೀ |

76

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಂದಿಗೇಗ್ರಾಮದ ಕೆರೆಯ ಕೆಳಗೆ ತುಂಬಿನ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 3'—6"

- 1 ಕಿವನಕರಣಾಕಟಾಕ್ಷವೇಗತಿ
- 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 3 ಯಸಯಂಭುವೇಸ್ವಸ್ತಿ ಮಹಾರಾಜಾಧಿರಾ
- 4 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಸದಾಶಿವ
- 5 ರಾಜ್ಯವಮಾಡುವಲ್ಲಿಕೈವರನಾ
- 6 ತಿನ್ಯಪನಾಯಕರು
- 7 ರೆಯವೀರಪನಾಯಕರಿಗೆ
- 8 ದೇವರ ನಡಸುತ್ತಾಗಿಬಿಡುಮನಮು
- 9 ದ್ರದಕೆರೆಯಕೆಳಗೆನಮ್ಮಸ್ವಾ ಮರಿಯಾದೆದು
- 10 ಪ್ರಾಕುನಮಗೆ ಗೋಡಗಿಯಾಗಿಬಂದ
- 11 ತ್ತರಾಯಣಂ
- 12 ಪ್ರಾಕುಹಳೆ ಅನಂತ
- 13 ಪುಣ್ಯವಾಗಬೇಕೆಂದು
- 14 ಹಂದಿಗೇರೆಯಸಮಸ್ತ
- 15 ನಡಿಸಿಕೊಂಡುಅಚಂಡ್ರಾರ್ಕ
- 16 ಅಚ್ಚು ಕಟ್ಟು
- 17 ಯೋಗಣಭೂಮಿನಿಮಗೆ
- 18 ಸಮುದ್ರದಕೆರೆಯ ನಿಮಗೆ ದಾನವಾ
- 19 ನಿಂದುಪ್ರಾಪ್ತಪಾತ್ರಪಾಂಪ
- 20 ಸುಖದಿಂದಅನುಭವಿಸೋದುವಂದು
- 21 ಸೂದ್ರಜಾತಿ
- 22 ಹಕ್ಕು ವವಂದಿದನರು
- 23

77

ಅದೇ ಹೋಬಳಿ ದಂಡುಪಾಳ್ಯಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೇಗಿಡಗಳ ತೋಪಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ)

- | | |
|------------------------------------|---------------------------------------|
| 1 ಮಹಾರಾಜಾದಿರಾಜ | 6 ಭೋಜಗಮಾನ್ಯವಾಗಿಕೊಟ್ಟ |
| 2 ರಾಮದೇವಮಹಾರಾಯ | 7 ಹೋ\|\|ಹತ್ತುಕೊಳಗಭೂಮಿ |
| 3 ಮುರಗಮಲ್ಲನಾಡಪ್ರಭು | 8 ಸುಖದಿಂದಅನುಭ |
| 4 ಯೂರತಮ್ಮಣಗಾನು | 9 ಪ್ರತಿಹೇಳಿದವ |
| 5 ಸ್ವರದೇವಾಲ್ಯದಕೆಲಸವಮಾಡಿದ | 10 ಹೋಹರು ಸ್ವರಶ್ರೀ |

78

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕಾಕತಿಛತ್ರದ ಹಿಂದೆ ರಚೆ ಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ಕಲ್ಲು.

- | | | | |
|----------------|------------|--------------|--------------|
| 1 ಈ ಧರ್ಮವನ | 3 ಣಮುಗನಕ | 5 ಮುಲನುಯವರು | 7 ಶಿಶೋಗೋಹತ್ಯ |
| 2 ಮುಕುಶ್ಯಾರಾಪ್ | 4 ಯೆನನಪ್ಪಹ | 6 ಚೆಡುನಾನುಕಾ | 8 ಚೇಸಿನವಾರು |

79

ಅದೇ ಕಾಕತಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಿಂತಪಲ್ಲಿ ಸಣ್ಣ ಪ್ರಸಿದ್ಧ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 1'—6"

- 1 ಶ್ರೀಪ್ರಭವಸಂವ
- 2 ತ್ವರದಆಪಾದಸುಗಂ
- 3 ಶ್ರೀಮತುಚತುಸ್ಸಮುದ್ರಾ
- 4 ಧಿಪತಿದೇವರಾಯಮ
- 5 ಹಾರಾಯರೂರಾಜ್ಯವನಾ
- 6
- 7
- 8 ದೇವರಾಜನೇಮಿದಲಾದ
- 9 ಶ್ರೀಕಾರ್ಯಕೆವತಿಯು

- 10 ನಾರಸಗವುಡರುತಮ್ಮತಂ
- 11 ದೆ ಗವುಡರಿಗೆ . . .
- 12 ಲೋಕವಾಗಬೇಕೆಂದು . . .
- 13 ವಡೆಯರುಪಾಲಿಸ್ತ . . .
- 14 ಯೋಳಗಣಕಾಕತಿ
- 15 ಹೊಲ ಖಂ||ಕಾಕ . . .
- 16 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ . . .
- 17 ಸಲಿಸುವರು
- 18 ಕುಭಮಸ್ತು

80

ಅದೇ ಹೋಬಳಿ ಕಾಕತಿ ಗ್ರಾಮದ ಕೆರೆಯ ತೂಬಿನಕಲ್ಲಿನಲ್ಲಿ.

- (ಮುಂಭಾಗ)
- 1 ಶ್ರೀಮತುಕಾಳಯು
 - 2 ದ್ವ ಸಂವತ್ಸರದ
 - 3 ವೈಶಾಖಬಿಂಬಿಮಂ
 - 4 ಗಳವಾರಹರಿ
 - 5 ಯಪ್ಪವಡೆಯ

- 6 ರುಪ್ಯಧ್ವಿರಾಜ್ಯವನಾ
- 7 ಳುವಲಿಕಾಕತಿಯ
- 8 ಬೈರನಾಯಕನ
- (ಹಿಂಭಾಗ)
- 9 ನಾಯಂನು
- 10 ರಾಮಸಮುದ್ರಕ್ಕೆ

- 11 ತೂಬಿನಯುಕ್ತಿ
- 12 ಸಿದ್ಧರುಕಾಗತಿ
- 13 ಯಾವತಿಚೋರ
- 14 ಮೋಜನಮಗನಾ
- 15 ರೋಜನಮರಕ
- 16 ಬುನಕೆಲಸಕೆ

- 17 ವಿತ್ತಿಕಾಪರು
- 18 ಇದರತೂಬಮಾ
- 19 ಡಿದವರುಇವರಿಗೆ
- 20 ಹೀಕೊಳಗಗದ್ದಮಾ
- 21 ನೈಸಲುವುದು

81

ಅಂಬಾಜಿದುರ್ಗದ ಹೋಬಳಿ ಬೋಡನಮರಿ ಪಾಳಂದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಚ್ಛದಯಶಾಲಿವಾಹನಸಕ
- 2 ವರುಷಂಗಳಿನೇಯ
- 3 ಜಯಸಂವತ್ಸರದಮುಖಬಿಂಬ
- 4 ಶ್ರೀಮತುಮಾದಯನಾಯಕ . . .
- 5 ನಾರಸಿಂಹದೇವನ

- 6 ಅಪ್ಪಣೆಯಿನತುಳಮಾನ . . .
- 7 ಗವುಡವೂರಪ್ಪ . . .
- 8 ಸೋಮನಾಥನಾಲಯವನೆತ್ತಿಸಿ
- 9 ಶ್ರೀಶ್ರೀಶ್ರೀ

82

ಅದೇ ಹೋಬಳಿ ಹುಸೇನಪುರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಸಾಧಾರಣಸಂತ್ಸರದ
- 2 ಚಯಿತ್ರಶುಕ್ಲ ಪಕ್ಷದ
- 3 ಪಂಚಮಿಯಲುಬೆಟ್ಟದ
- 4 ಸೋಮದೇವರಸೇವೆಗೆ

- 5 ರಂಗವಗಲೂಡರುಮಾ
- 6 ನೈವಾಗಿಬೆಟ್ಟಹೊಲಂ
- 7 ಇದಕ್ಕೆ ತಡೆಮಾಡಿದವರು . . .
- 8 ಜಾತಿಗೆಹೊರಗು

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

83

ಕೋಲಾರ ಹೋಬಳಿ ಹರಾಬಿ ಕೊತ್ತನೂರ ಬಳಿ ಬೆಟ್ಟದಮೇಲಿನ ಹುಣಸೇಮರದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—5'—6" × 3'—6"

- 1 ಸ್ವಸ್ತಿ ಜಯಾಚ್ಛದಯಸಾರ್ವಸಂವತ್ಸರದ
- 2 ದಲುಶ್ರೀಮತುರಾಮಪ್ಪಯಗಳುಮುಳು
- 3 ವಾಯನಾಡಪಾರುವತ್ಯವಮಾಡ.ವಲ್ಲಿ
- 4 ಮದುರಗ್ರಾಮದಮಹಾಜನಗಳ . . .
- 5 ಮೊಳಗಾದ ಸಮಸ್ತ ಪೂರ ಮೊಕ್ಕಲಿಗರು

- 6 ಮನೆಬಂದಕೆ ಏಕೊನ್ನು ಕೊಟ್ಟಶ್ರೀ
- 7 ಸಾಲೇಶ್ವರದೇವರನಂದಾದೀಪವ
- 8 ನಡಸುವರುಕುಧರ್ಮಕೆಆರೊಳರು
- 9 ತಪ್ಪಬಾರದಯಂದುಬರಸಿದಸಾ
- 10 ಸನಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

84

ಅದೇ ಹರಾಬಿ ಕೊತ್ತನೂರ ಉರಬಾಗಿಲಬಳಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—6"×2'—0".

1 ಶ್ರೀರಂಧಿರೋದ್ಗಾ ರಿಸಂವತ್ಸ	8
2 ರದಕಾರ್ತಿಕಶುದ್ಧತಿಥಿ	9 ಗ್ರಾಮದಸೇಷ
3 ವಾರದಲುಸಿರಗ್ರಾಮದಸೇಷ	10 ಜನರುನಡಸುವರುಡದಕತಪದ
4 ನಾಯಕತನದಕೋಳಿ	11 ವರುತಾಯಿಗೆತಪದವರುಮಂಗಳ
5 ಲದೇಶದ . . . ಅರಾಬಿ	12 ಶಿವನೇಗತಿನಾರಾಯಣನೇಗತಿ
6 ಳುಪಾದಗ್ರಾಮವನು ಗದಾಧರ	13
7 ದಾಮೋದರದೇವರಪ್ರೀತ್ಯರ್ಥ	14

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

85

ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲಿನ ಜೋಡೀದಾರವರ ವಶದಲ್ಲಿಯೆ ತಾಮ್ರಕಾಸನ.

(ಸ್ಥಳದವರ ಪ್ರತಿ.)

- 1 ನಮಸ್ತುಂಗಳಿರಬ್ಬಂಜಿಂಜಂದ್ರಚಾಮರಾಜೇ | ತ್ರೈಲೋಕ್ಯನಗೆ
- 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ || ಹರೇಲೀಲಾವರಾಹಸ್ಯ
- 3 ದಂಪ್ಪದಂಡಸ್ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
- 4 ಭತ್ತಶ್ರಿಯಂದಧೌ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ
- 5 ವಾಹನಶಕವರುಷ ೧೨೫೫ನಂದ ವರ್ತಮಾನವಿಕ್ರಮಾನಮು
- 6 ಸಂವತ್ಸರದ ಶ್ರಾವಣ ೫ ಸೋಮವಾರದಲಾತ್ರೇಯಸಗೋ
- 7 ತ್ರಾಪ್ತಲಾಯನಸೂತ್ರಯುಕ್ತಶಾಖಾನುವರ್ತಿಗಳಾದಯಿಂ
- 8 ಮುಡಿಕ್ಕಪ್ಪ ರಾಜವೊಡೆಯರವರಪೌತ್ರರಾಜಾಚಾರ್ಯರಾಜ
- 9 ವೊಡೆಯರವರಪುತ್ರರಾದ ಕ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
- 10 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶವತಃ ಸಕರ್ಣಾಟಕ
- 11 ಜನಪದಸಂಪದಧಿಪ್ಪಾನಭೂತಶ್ರೀಮನ್ಮಹೀಶೋರಮು
- 12 ದಾಸಸ್ಥಾನಮಧ್ಯದೇವೀಪ್ಪವಾನಅವಿಕಲಕಲಾನಿಧಿ
- 13 ಕುಲಕ್ರಮಾಗತರಾಜಕೀತಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾ
- 14 ಜಾಧಿರಾಜಮಹಾರಾಜಾಚಾರ್ಯಮಂಡಲಾನುಭೂತ
- 15 ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
- 16 ರಾಜಪರಮೇಶ್ವರಪೌಡ್ರಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರನರಸತಿ
- 17 ಬಿರುದಂತೆ ಬರಗಂಡಲೋಕೈಕವೀರಯದುಕುಲ
- 18 ಪಯಃಪಾರಾವಾರಕಲಾನಿಧಿರಂಜಿತಕ್ರಾಂತಕುಶಲಾರ
- 19 ಮಹರಮತ್ಸ್ಯಶರಭಸಾಳ್ವಗಂಡಭೀರಂಡಧರಣೀವರಾ
- 20 ಹಹನುಮದ್ಗುರುಡಕಂಠೀರವಾಧ್ಯನೇಕಬಿರುದಭೂಷಿತ
- 21 ಕ್ರೀಮನ್ಮಹೀಶೋಕ್ತಶ್ರೀಕೃಷ್ಣ ರಾಜವಡೆಯವರು
- 22 ರಾಜ್ಯವನುಳುವಲ್ಲವರಪ್ರಪ್ತಿಯಿಂದಪ್ರಧಾನ
- 23 ಚಿಕ್ಕತಿಮ್ಮಯ್ಯ ಚಿಕ್ಕಲಿಂಗಯ್ಯನವರುರಾಜರ
- 24 ಪ್ರೀತಿಗಪಾತ್ರರಾದಸಿತ್ಯಾನ್ನದಾನವಿಸುಧ ರಾದ
- 25 ಕ್ರಿಸ್ತೀತಾರಾಮಭಟ್ಟರಪುತ್ರರಾದಅಜೋಬಲ
- 26 ಭಟ್ಟರಿಗೆ ಈವಿಕ್ರಮಿಸಂವತ್ಸರದಾರಭ್ಯಈಜಂಗಾ
- 27 ಲಿಪ್ಪಲ್ಲಿಯಂಬ ಗ್ರಾಮವನ್ನುನಿರುಪಾಧಿಕರ್ತವ
- 28 ಮಾನ್ಯವಾಗಿ ಕೊಡಿಸಿದವೆಂದಾದಕಾರಣ ಈಗ್ರಾ
- 29 ಮವನ್ನುನಿರುಪಾಧಿಕರ್ತವಮಾನ್ಯವಾಗಿ ನಡೆ
- 30 ಸಿಕೊಂಡುಬರುವಂತೆವರ್ವಾಧಿಕಾರಿಲಿಂ

- 31 ಗಂಣಿಮಿಲನಿಗೆ ಅಪ್ಪಣೆಕೊಡಿಸಿದೆಯಾದ
 32 ಕಾರಣನೀವು ಈಗ್ರಾಮವನ್ನು ಪುತ್ರಪೌತ್ರಪುರಂ
 33 ಪರ್ಮವಾಗಿ ನಿಶ್ಚಯಿಸಿದನಮಾಡಿಕೊಂಡುರಾಜ
 34 ಶ್ರೀಯಃಪ್ರಾರ್ಥನೆಯಿಂದ ಅನುಭವಿಸಿಕೊಂಡುಬ
 35 ರುವುದು ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಯ ದೃಢಾರ್ಥ
 36 ಮಿರಾಪೋಷ್ಯದಮಯವಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಕ್ಷ
 37 ಉಭೇಚಸಂಧ್ಯಾರ್ಧಕ್ಷ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ || ಸ್ವ
 38 ದತ್ತಾ ದ್ವಿಗುಣಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 39 ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ |
 40 ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರಿಪಿತ್ರದತ್ತಾ ಸಹೋದರೀ ||
 41 ಅನ್ಯದತ್ತಾ ನೈವ ಮಾತಾ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್
 42 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣ
 (ಇದರ ಮೂಲಪುಸ್ತಕ ಸರ್ಕಾರದಲ್ಲಿದೆ.)

86

ಅದೇ ತೇಕಲ್ಲಿನ ಬಳಿ ಕೆರೆಯಾಂಗಳದಲ್ಲಿ ಹುಣಸೇತೋಪಿನ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0" × 4'—0"

- | | |
|---|---|
| 1 ಸೌಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಬೂ | 7 . . . ತ್ರಿಕಾಲದಪೂಜೆ . . . ಸೊಲಗೆತುಪ್ಪ |
| 2 ಶ್ರೀಮನ್ಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ | 8 ದಂತನಡಿಸಿಕೊಂಡು ನಿಮಿತ್ತಬಯಲ |
| 3 ರಂಗರಾಯರೂಪಾಚಾರ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮ | 9 ಕೆರೆಯಕೆಳಗೆಹತ್ತು ಕೊಳಗಭೂಮಿಯನ್ನು |
| 4 ತುಸಿಂಗದೇವದಾಸ್ತಾಯಕರಂಶ್ರೀಮದಖಿಲಾಂ | 10 ಜೇಯರಲ್ಲಿಧಾರಾದತ್ತವಾಗಿಅರ್ಪಿಸಿದರು |
| 5 ಡಕೋಟಿಬಹ್ಯಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ | 11 ದಮ್ಮವತಪ್ಪದನಡೆದವರುಪುಣ್ಯಕೆಳಾಜನರುಕೆಡಿಸಿ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ ದೀಪಾರಾಧನೆ | 12 ದವರುನರಕಕಿಳಿವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

87

ಅದೇ ತೇಕಲ್ಲಿಗೆ ಸೇರಿದ ಕೆರೆಯೊಳಗೆ ಹುಣಸೇತೋಪಿನ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

3'—0" × 4'—0"

- | | |
|--|---------------------------------------|
| 1 ಶ್ರೀರಸ್ತು ಸೌಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಬೂ | 7 ಬಯಲಕೆರೆಯಕೆಳಗೆ ಹತ್ತು ಕೊಳಗಗದ್ದೆ . . |
| 2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ | 8 ತಮ್ಮಮಾತಾಪಿತ್ರಗಳಿಗೆಪುಣ್ಯಲೋಕಾವಾಪ್ತಿಯಾ |
| 3 ರಂಗರಾಯರೂಪಾಚಾರ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀ | 9 ಗಬೇಕೇದುರಾಯರಅಪ್ಪಣೆಯಿಂದಧಾರಾದತ್ತವಾಗಿ |
| 4 ಮತುಸಿಂಗ . . . ದೇವದಾಸ್ತಾಯಕರಂಶ್ರೀಮದಖಿಲಾಂ | 10 ಬಿಟ್ಟರು ಈಧರ್ಮಕೆತಪಿಸದೆದವರುಗೋವಕೊಂಡ |
| 5 ಡಕೋಟಿಬಹ್ಯಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ | 11 ಪಾಪದಲಿಹೋದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆಂದು | |

88

ಅದೇ ತೇಕಲ್ಲಿ ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್ ಉತ್ತರ ಬಂಡೆಯಮೇಲೆ.

- | | |
|-------------------|------------------------|
| 1 ಶ್ರೀಮತುವಿಶೋಧಿಸಂ | 4 ಸೆಟ್ಟಕಟ್ಟಿಸಿದ್ದುದೇವರ |
| 2 ವತ್ಸರದಲುಅನಂತ | 5 ಸೇವಾರ್ಥ |
| 3 ಸೆಟ್ಟಯರಮಗದಯಿತ | |

89

ಅದೇ ಹೋಬಳಿ ಯಾನಮೆಟ್ಟಿಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—0" × 3'—6"

- | | |
|--------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕಿವಪಾದವೆಗೆತಿಮನುಮತ | 4 ಗಳಅನುಮತಿಯಿಂದಸ್ವಹಸ್ತಪರಹಸ್ತ |
| 2 ಸಂವತ್ಸರದಲುದೇವಾಳ್ಯವುಬಿದ್ದು ಕೆ | 5 ದಿಂದಹೊನ್ನ ನುಗಳಿಸಿದೇವಾಲಯವನು |
| 3 ಟ್ಟು ಹೋಗಿರಲಾಗಿಅಪೂರವಹಾಜನ | 6 ಜೇಣೋಗಿದ್ದಾ ರವಮಾಡಿದಚೆನ್ನ ಪನಾಯಕ |
- (ಮುಂದೆ ಒರವಣಿಗೆ ಇಲ್ಲ.)

90

ಅದೇ ಹೋಬಳಿ ಹುಳದೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲುಜಂಚಿಗೆ ನಟ್ಟಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

1 ಸ್ವಸ್ತಿಶ್ರೀನೋಟವಾ ದಿಅರಸರ್

2 ಗಬ್ಬಿಪುಸಾಸಿರಮುಮಾಳೆವೊ ?

3 ರೊಪ್ಪೂರಾಗವುಣ್ಣು ಅಪುಕೆಜಿ

4 ಹುಯಿ[ಲೊ]ಳುಸತ್ತಾಳರವೂರ

5 ತಮುತಿ ವರ್ವರ್

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

91

ಅದೇ ಊರ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 2'—6"

(ಮೇಲುಭಾಗದಲ್ಲಿ ಪಾರ್ಶ್ವದಲ್ಲಿ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ.)

1 ಪರಮೇಶ್ವರಪ್ರಭಿರಾಯ್

2 ರಸಾರಪುರವೂರವೆಳೆಯ

3 ಯೊಳ್ಳುಟ್ಟುಕಿಣಗಣಕೆಜಿ

4 ನಂದಿಯಡಿಗಳ್ಳಡರಾತಾದ

5 ರುಸಾಕ್ಷಿಸಿಡಿಲವಪುತೊಜಿದೆ

6 ಪಾಳುಅಪುಗೊಳಕೆಜಿಯಕೆಳಗೆ

7 ಣದನವಿಲುಮನೆತಾಪಣದಕೆಸಾ

8 ವತ್ತರುತೇಕಲ್ಲಾಡವಿಟ್ಟುತಾಪುದ

ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು

92

ಮುಳಬಾಗಲ್ ಹೋಬಳಿ ಮರಹೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹುಚ್ಚೇರಿ ಕೆರೆಯ ತೂಬಿನ ನಿಲುವುಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ—2'—3" × 1'—2"

1 ಸ್ವಸ್ತಿಶ್ರೀಕೊಜಿಯ

2 ರಮಗವ್ವಾಣಗಾ

ವುಣ್ಣುಕೆಜಿಯ

4 ಬವರಿಯವ್ವಾಪುನಲ್ಲಿ

5 ರಾಜಂಅಪುನತ್ತಾದ

6 ಉರ್ಗವ್ವಾಣಗಾವುಣ್ಣುಗಾ

7 ಕೆಜಿಯಬವರಪಂಜಿವಿಟ್ಟರ್

8 ಇದಂತಜಿದೊಯ್ದರ್

9 ಪತಿ

93

ಅದೇ ಹೋಬಳಿ ಯಲವುಹಳ್ಳಿಯಿಂದ ಪೂಜೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಈಚಲಮರಗಳ

ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—3"

1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಬ್ಧಿ

2 ಪರಿವಿಧಾವಿಸಂವತ್ಸರವಾಗಬಳಿ

3 ಪುಣ್ಯಕಾಲದಲಾಶ್ರೀಮತುರಾಜಾ

4 ಭಿರಾಜಶ್ರೀದೇವರಾಯಮಹಾ

5 ರಾಯರರಾಜ್ಯದಲಾಡಪ್ರಭುಚಿನ್ನ ಪರಸಮ

6 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕ

7 ಸಾರ್ವಭೌಮಶ್ರೀಕೋದಂಡರಾಮೇವೇವರಿಗೆ ತನ್ನ

8 ಪಕ್ಷೋತ್ಸವಮಾಸೋತ್ಸವಮೊದಲಾದಕುಳಕಾರ್ಯಗಳೆ

9 ಈರಾಮಸಮುದ್ರದಕೆರೆಯನ್ನು ಕಟ್ಟಿಸಿಕೊಡೆಯ

10 ಭೂಮಿಯನುಸರ್ವಮಾನ್ಯವಾಗಿದಿಟ್ಟುಕೊಟ್ಟರು

11 ಈದೇವಸ್ವವನುಅಪಹರಿಸಿದವರುಗೋವಕೊಂದಪಾಪ

12 ಸಾಮಾನ್ಯೋದರಮರ್ಸೇತುನ್ಯಾಪಾಣಾಂಕಾಲೇ

13 ಭವದ್ಭೀಸರ್ವಾನೇತಾರ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾರ್ಭೂ

14 ಯೋಭೂಯೋಯಚತೇರಾವಃಭದ್ರಃ || ಶ್ರೀರಸ್ತು

94

ಅದೇ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- | | |
|--|---|
| 1 ಖರಸಂವತ್ಸರದವಯಿಶಾಖಶು ೧೫ ಬುಧವಾರದಲು | 4 ಮನಾಥದೇವರಿಗೆ ದೀಪಾರಾಧನೆಗೆಂದುಕೊಟ್ಟುದು |
| 2 ಶ್ರೀಮತುರಾಮಪ್ಪಗಳು ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟೆ | 5 ಸರ್ವಮಾನ್ಯಹೊಲ ೦\|\| ಹತ್ತು ಕೊಳಗಇಧನುನಡಿ |
| 3 ಬ್ರಹ್ಮಾಂಡನಾಯಕದೇವತಾಚಕ್ರವರ್ತಿಶ್ರೀಕೋದಂಡರಾ | 6 ದವರುಪುಣ್ಯಭಾಗಿಗಳಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ . . |

95

ಅದೇ ಹೋಬಳಿ ಇರುಗಮುತ್ತನಪಲ್ಲಿಗೆ ಆಗ್ನೇಯ ವಡ್ಡ ರಬಂಡೆಯಲ್ಲಿ

ಪ್ರಮಾಣ—4'—6" × 8'—0"

- 1 ಶುಭಮಸ್ತು
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕ
- 3 ವರುಷ ೧೬೦೬ಭಾವಸಂವತ್ಸರದಚಯಿತ್ರಶುಂಭಿಲು
- 4 ಶ್ರೀಮತುಮುಳವಾಯಿನಾಡಪ್ರಭುಸಂಕಪ್ಪಗಳುಶ್ರೀ
- 5 ಮತುಚಿಕರಾಯತಮ್ಮೇಗವುಡರಅಪ್ಪಣೆಯೇನು
- 6 ತಿಮ್ಮನಾಯಕರಿಗೆಮುಳುವಾಯಿಸೀಮೆಯಗುಡತ . .
- 7 ನವನುಕೊಟ್ಟಪ್ರಾಕುಚಿಸೀಮೆಯಲಿರುವಸಂಕಟಗಳಂ
- 8 ಪರಿಹರಿಸೂದಂದುಕುಮ್ಮರಕುಂಟೆಯೆಂಬಗ್ರಾಮವ
- 9 ನು ಈಗವುಡಿಶಿಗಸರ್ವಮಾನ್ಯವಾಗಿನಾಡಜನರತನು
- 10 ಮತದಿಂದಕೊಟ್ಟರುಕದನುಆರೊಬ್ಬನೂಪ್ರತಿಪಾಲಿಸೂದು
- 11 ಇದಕನಾಡಜನರವಪ್ಪಿತಸ್ತದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ
- 12 ಪರದತ್ತಾನುಪಾಲನ ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ತದತ್ತಂನಿಷ್ಕಲಂ
- 13 ಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ
- 14 ಪಷ್ಠಿ ವರ್ಷಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ | ಶ್ರೀ
- 15 ರಸ್ತು ಶುಭಮಸ್ತು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಶ್ರೀರಂಗಪುರದ ಕುಚಿರುವು ಮರವೆ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- | | |
|-------------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಬಹುಧಾನ್ಯಸಂವತ್ಸರಂ | 6 ಪಾದಾನುಕು ಸಮರ್ಪಿಂಚಿನನಾರಿ |
| 2 ಚಯಿತ್ರಶುಭತದಿಯುಬುಧವಾರ | 7 ಕೇಳವನಮು ೩೦ ವೃಕ್ಷಮುಲು |
| 3 ಮಂದುಶ್ರೀಮತುರಾಜಮಾನ್ಯಲೈನ | 8 ಈಧರ್ಮಂಚಡಪಿನವಾರುತಮ |
| 4 ಶ್ರೀರಂಗರಾಯಲುವಾರುಮುಳು | 9 ತಲ್ಲಿತಂಡುಲಕುದ್ರೋಹಂಚೇ |
| 5 ವಾಗಲಿಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಸ್ವಾಮಿ | 10 ಸಿನವಾರು ರಂಗರಾವ ಶ್ರೀ ಶ್ರೀ |

97

ಅದೇ ಹೋಬಳಿ ಅಂಬಲಿಕಲ್ಲುಬೆಟ್ಟಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುನಿಯಪ್ಪನ

ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—3" × 2'—0"

- | | |
|---------------------------------|------------------------------------|
| 1 ಶ್ರೀಮತುಆರಾಧ್ಯವೀರಣವೊಡೆಯರ | 5 . . ಕೊಟ್ಟಹೊಲ ೦\|\| ಹತ್ತು ಕೊಳಗಬೋವ |
| 2 ಮಕ್ಕಳುಮರಗಲಿಂಗಣವಡೆಯರಿಗೆ | 6 ನಕೇರೆಯಕೆಳಗೆಗದ್ದೆ ೦\|\| ಹತ್ತು ಕೊಳಗಈ |
| 3 ನಿಮ್ಮಶಿಶುಮಕ್ಕಳುಕುಮಾರಮಾದಪೊಡೆಯರ | 7 ಧರ್ಮಕೆವೂರಮಹಾಜನಗಳವೊಪ್ಪಿತಶ್ರೀ |
| 4 ಮಕ್ಕಳುಕಂಭುಲಿಂಗದೇವರುಪೂರ . . | 8 ಗುರುಲಿಂಗದೇವರೇಗತಿಶುಭಮಸ್ತು |

98

ಅದೇ ಹೋಬಳಿ ಅನಹಳ್ಳಿ ಯೆಲ್ಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—0" × 3'—6"

(ಸವದುಹೋಗಿದೆ.)

- 1 ಶ್ರೀಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರುಷ ೧೬೩೩ನೆಯಪರೀಧಾವಿಸಂವತ್ಸರದಶ್ರಾವಣಶುಂಭಿ
- 3 ಗುರುವಾರಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲುಮರವೂರಶ್ರೀರಾ
- 4 ಮದೇವರಅಮ್ಮತಪಡಿನ್ನೇವೆದ್ಭುಕೆಶ್ರೀಮನ್ಮಹಾರಾಜಮಾನ್ಯ
- 5 ಸರ್ವಾಧಿಕಾರಿಪೃಷ್ಠಪ್ಪವಾಯಕರುಮುಪಾಲಿಸ್ತರಾಮಸಮುದ್ರಾಗ್ರಾಮ
- 6 ಇದಕವೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಕಾಡಾಂಭನೀರಾರಂಭಮೊದಲಾದ

- 7 ಸರ್ವಸ್ಯಾಮ್ಯವನುದೇವರಶ್ರೀಕಾಂಕ್ಷಾವತಸುಪಧಮ್
 8 ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿಸುಖದಿಂದಅನುಭವಿಸೂದು
 9 ದೇವರಿಗೆ ಗವುಡಮಹಾಜನಂಗಳು
 10 ಭಟ್ಟರು ಮುಂತಾಗಿ ಆರಾಮೇಶ್ವರದೇವರಿಗೆ
 (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

99

ಅವನಿ ಹೋಬಳಿ ಮೊದೇನಹಳ್ಳಿ ಜೋಡೀದಿಗಾರರ ಪುಸ್ತಕ ಕೋಶದಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- | | |
|---|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು | 13 ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾತ್ರಿಕರಣ |
| 2 ೧೬೩೩ಅಗುನೇಟಿಖರನಾಮಸುವತ್ಸರಂಚಿತ್ತಿಜಮಾಸಪಂಚ | 14 ತ್ರಿವಾಚಿಕಮುಗಾಣಚ್ಚ ನಾಮುಗನುಕಮಿರುಪುತ್ರ |
| 3 ವಿನಾಭಧವಾರಮಂದುಶ್ರೀಮತುರಾಜಾಧಿರಾಜಚಿಕ್ಕರಾಯ | 15 ಪವುತ್ರಪಾರಂಪರ್ಯಮುಗಾಅನುಭವಿಸ್ತುರಾವಲನನಿ |
| 4 ತಮ್ಮೆಗೌನಿಅಪ್ಪಣಚೇತಶ್ರೀಮತುರಾಯವೆಂಕಟಪ್ಪಗಾರಿ | 16 ಎರೆಯಿಂಚಿಣ್ಣನೆ (ಇಚ್ಚೆನ) ಭೂದಾನಧರ್ಯಶಾಸನಮು |
| 5 ಪೌತ್ರಲಯಿನರಾಯಮುನಿರಾಜಪುತ್ರಲಯಿನಸಂಕರ | 17 ಇಂದ್ರಪ್ರಜ್ಞತಿಚಾಂಡಾಲಿಂಕಿಮಿದಂಪಚ್ಚತೇತ್ಯಯಾ |
| 6 ರಾಜಾಗಾರಯಜಾಶ್ಯಾಖಾಂಧ್ಯಯುಲೈನವಾಧೂಳಿಗೋತ್ರಂ | 18 ಶ್ವನಾಂಸಂಸುರಯಗಿಸಿಕ್ತಂನೃಕಪಾಲೇಚಿತಾಗ್ನಿನಾ |
| 7 ಶ್ರೀನರಸಾಭಟ್ಟಲವಾರಿಪೌತ್ರಲಯಿನಅನ್ನಂಭಟ್ಟಲವಾರಿ | 19 ದೇವಬ್ರಾಹ್ಮಣವೃತ್ತಿನಾಂಯೇಹರಂತಿನರಾಧಮಾಃ |
| 8 ಪುತ್ರಲಯಿನಸ್ಥಳಾರಾಮಾಚೋಲಿಯಿಸಲಕುವ್ರಾಯಿಚಿ | 20 ತೇಷಾಂಸಾದರಜೋಭೀತ್ಯಾಚರ್ಮಣಾಚ್ಚಾಧಿತಮಯಾ |
| 9 ಇಚ್ಚೆನಧಾನಧರ್ಮಶಾಸನಕ್ರಮಮೆಟ್ಟನನು ಮೂವಂಶ | 21 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪ್ರಣ್ಣಂಪರದತ್ತಾನುಪಾಲನಂ \| ಪರ |
| 10 ಸ್ಥಲಕುಪೂರ್ವಮುನಂಚಿನಡಚೇತಿಮೃನಾಯನಚರು | 22 ದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತ್ದಾನಪಾಲನ |
| 11 ಪುಕಿಂದರಾಜಕಾಲುವಕುಪೂರ್ವಭಾಗಮುಂಡೇಪಂಮ | 23 ಯೋರ್ಮಧ್ಯದಾನಾಚ್ಚೈಯೋನುಪಾಲನಂದಾನಾತ್ |
| 12 ಮುಭೂಮಿನಿಮಾಪೂರ್ವಿಕುಕುಸದ್ತಿಪ್ರಾಪ್ತಿಗೆಗಾನಾ | 24 ಸ್ವರ್ಗಮವಾಪೂತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ \|\|\| |

100

ಅದೇ ಹೋಬಳಿ ಮೇಲಾಗಾಣಿಯ ಬಳಿ ಹನುಮೇಗೌಡನ ತೋಟದ ಭೂಮಿಯಲ್ಲಿ ಹೊಸದಾಗಿ ಸಿಕ್ಕಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—3" × 4'—6".

- | | |
|---------------------------------|--|
| 1 ಶ್ರೀರಣಾವಳೀಕಶ್ರೀ | 6 ಗಳಿಪನ್ನೆರಡುಮಾಳಪಳುಕೋಡಕೆಣಿಯುಂ |
| 2 ಮೃಯ್ಯನ್ನಂಗರಾಜ್ಯಂತೇಮೃತ್ತಜುಸಾಸಿ | 7 ಅಯ್ಯೊನ್ನಿಕಾದುಪತೋನ್ನಿಪ್ರಸಾದಂಗೆಯೊರೆ |
| 3 ರಮುಮಾಳಿಅವರಾಸುಹಾಸಾಮನ್ತವಿಘ್ನ | 8 ಗೋಟ್ಟಿಣಿಯರಮೃಲಕೆಕೋಟ್ಟುದುಅಯ್ಯೊಮ್ಮ |
| 4 ಪ್ಪರಸಕ್ಕೊಳವಳಾಲನಾಡುಮೂನೂಜುಮಾಳ | 9 ಕಚ್ಚಿನಿಡದಾನಚೆದೊನ್ನಣ್ಣ ಮಹಾಪಾತಕನಕ್ಕುಂ |
| 5 ಅವರಾಪೆರ್ಗ್ಗಡೆಗೊಡಶ್ರೀಪುಲಿಅ | 10 ಶ್ರೀಪ್ರಾಪ್ತಿಪ್ಪಾಡಿಯಗ್ಗಯ್ಯೊಮ್ಮಕಚ್ಚಿನಿಕೋಟ್ಟರೆ |

101

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ಕೆರೆಂಬಳಿ ಬಿಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—3'—6" × 3'—3"

- | | |
|------------------------------------|---------------------------------|
| 1 ಶಾರ್ವಾಸಂವತ್ಸರದವಯಿಶಾಲಿಶುಖಿಲು | 4 ವಂಶಿಕರುಪಾಲಿಸಿಕೊಂಡುಹೋದಂದ. |
| 2 ಶ್ರೀಮತುತಿಮ್ಮಗೌಡರಮಂಗಳೆನ್ನಪ್ಪಗೌಡರು | 5 ಬರಸಿದಳಲ್ಲಾ ಶಾಸನಶ್ರೀಗೋಪಾಲಕೃಷ್ಣ |
| 3 ನಾಡಿದಧರುಮಂಟಪದನೇವೊದನುನಮ್ಮ | |

102

ಅದೇ ಹೋಬಳಿ ಜೋಡೀ ಮರಕಲಘಟ್ಟದ ಊರಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

(ಮುಂಭಾಗ)

- 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ
- 2 ದಯಶಾಲಿವಾಹನಶಕಾಬ್ದ
- 3 ನೆಯಿರೋಧಿಕೃತಸಂವತ್ಸರ
- 4 ಆಶ್ವೀಜಶುದಧರವಿ.ಯಲು
- 5 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
- 6 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
- 7 ತಾಪಶ್ರೀರಂಗರಾಯಮಹಾ
- 8 ರಾಯರುಪ್ಪಧ್ವೀರಾಜ್ಯವನಾಳುವ
- 9 ಕಾಲದಲುಶ್ರೀಮತುಅವನಿಯ
- 10 ಶ್ರೀರಾಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕ
- 11 ಶ್ರೀಸಂಕರಪ್ಪತಿಪ್ಪಯ್ಯಚಿನ್ನಯ
- 12 ಗಳುತಮಗುಪ್ತಾಜಿತವಾಗಿ
- 13 ನಿರಾಬಾಧವಾಗಿಸರ್ವಮಾನ್ಯ
- 14 ವಾಗಿನಡದುಬರುವಂಶ

(ಹಿಂಭಾಗ)

- 15 ಮರಕಲ್ಲುಗಟ್ಟುವೆಂಬ
 - 16 ಗ್ರಾಮವನುನರಸಪಗಳ
 - 17 ತಮ್ಮಕಾಪಸ್ಪಗಳಿಗೆಧರ್ಮವ
 - 18 ಮಾಡಬೇಕೆಂದುನಮ್ಮಲ್ಲಿನಾವು
 - 19 ಯೋಚಿಸಿಈಗ್ರಾಮಕೇರಿದ
 - 20 ಕಾಡಾರಂಭನೀರಾರಂಭತೋ
 - 21 ಟಕುಡಿಕೆನಹಸಹಿರಣ್ಣೋದ
 - 22 ಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ
 - 23 ತ್ರಿಕರಣತ್ರಿವಾಚಿಕವಾಗಿಕೊಟ್ಟ
 - 24 ದುದಾನಪಾಲನಯೋರ್ಮಧ್ಯ
 - 25 ದಾನಾತ್ಶ್ರೀಯೋನುಪಾಲನಂ
 - 26 ದಾನಾತ್ಸ್ವರ್ಗ
- (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

ಮೈಸೂರು ದಿವ್ಯರತ್ನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೂಕು.

103.

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ನವಿಲುಗೆರೆಗೆ ಹೋಗುವ ದಾರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೫೦
- 2 ಸಂಧುವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೩ ಲು
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಕೃಷ್ಣದೇವ
- 4 ರಾಯಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗಯಪುತ್ರರಲು ಶ್ರೀ ೩೬
- 5 ರಕ್ತಪ್ಪದೇವಮಹಾರಾಯರಿಗೆ ಧನ್ಯವಾಗಬೇಕೆಂದು ಆವರಮ
- 6 ಹಾಜನಗಳ ಅನುಮತಿಯಿಂದ ಅಚಂದ್ರಾರ್ಕವಾಗಿನಡಿಯಲಿಯೆಂದುರಾಯರ
- 7 ನಿರೂಪದಿದಬಯಸದೇವರಸರು ಆರಹಚ್ಚಿಗ್ರಾಮವನು
- 8 ಭಾರದ್ವಾಜಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದಯಜ್ಞಶಾಖಾಧ್ಯಾಯಿ
- 9 ಗಳಾದ ರಾಮೇಚ್ಚೋಯಿಸರು ಮತ್ತು ಅವರ ತಮ್ಮಂದಿರು ಲಿಂಗಣ
- 10 ಜೀತಿಯಿಸರಿಗೂ ಸಹ ತಥಾತಿಥಿ ಪುಣ್ಯಕಾಲದಲ್ಲಧಾರಾದತ್ತವಾಗಿ ಕೊ |
- 11 ಟ್ಟರು ಇದನು ಆವನಳಿದರುಅವರತಾಯಿಗೆತಪದವರು
- 12 ದಾನಪಾಲನಯೋರ್ವಧ್ಯೋ ದಾನಭೈ ಯಾನುಪಾಲನಂ ದಾ
- 13 ನಾತಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಪದಂ

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಮೈಸೂರು ಶಾಸನದ ಇಲಾಖೆಯ ಪಂಡಿತರು ಶ್ರೀಮಾ. ಎಚ್. ಶೇಷಯ್ಯಂಗಾರ್ಯರು

ಹಾಜರಾದ ಸನ್ನದು.

(ಈ ಸನ್ನದಿನ ಮೇಲುಭಾಗದಲ್ಲಿಶ್ರೀಚಾಮರಾಜ ವಡೇರ ತನುಜಕೃಷ್ಣರಾಜವಡೇರು ಎಂತದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿಮುದ್ರೆಯಿದೆ).

ಶ್ರೀ

ಕೃಷ್ಣರಾಜವಡೆಯವರು

- 1 ಸರ್ವಧಾರಿಸಂವತ್ಸರದ ಮಾಘ ಬಿ ೯ ಸ್ಥಿರವಾರದಲ್ಲು ಶ್ರೀಮತು || ||
- 2 ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯೋಭಯವೇದಾಂತಪ್ರವ
- 3 ತ್ವರಾದಿಫಲಯಂಕೋಮಾಂಡೂರುಚಿನ್ನಯ್ಯಶ್ರೀನಿವಾಸಾಚಾ
- 4 ರ್ಯರಿಗೆಬರಕಿ ಕಳುಹಿಸಿದನಿರೂಪದಿದಾಗಿ ಈವರಿಗೆ ಸರ್ವರುಸಹ
- 5 ನಾವುಕ್ಷೇಮದಲ್ಲಿಧೇವ ನಿಮ್ಮಕ್ಷೇಮಕ್ಕೆ ಆಗಾಗ್ಗೆ ಬರಕಿ ಕಳುಹಿಸುವ
- 6 ದು ತರುವಾಯತರುವನೆಸವಿಸದದಲ್ಲಿ ಹೊಸದಾಗಿನಿರ್ವಾಣಮಾ
- 7 ಡಿಸುವದೇವಾಲಯದಲ್ಲಿ ಈ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೯ ದಿವಸ
- 8 ಶ್ರೀಕೃಷ್ಣದೇವರಪ್ರತಿಷ್ಠೆಯಾಗುವದರಿಂದಯಾ ಸಂ | ಫಾಲ್ಗುಣ ಶು ೫
- 9 ದಿವಸ ನೀವುಮೈಸೂರಿಗೆ ಬಂದು ಶೇರುವಂತೆಮಾಡಿಸುವದು ಬ ತಾರೀ
- 10 ಖ ೨೦ನೆ ಮಾಹೆ ಪಬರವರಿ ಸ್ವ ೧೦೨೯ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸಂ
- 11 ಬರಾಯಮುನಪಿಹಜಾರು (ಇಲ್ಲಿ 'ಶ್ರೀಕೃಷ್ಣ' ಎಂದು ಕನ್ನಡದಲ್ಲಿ
ಮಾಡಿವಿದೆ.)

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು.

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ನಾಗಮಂಗಲ ಟೌನ್‌ನಲ್ಲಿ ಮಿಡಲ್‌ಸ್ಕೂಲ್ ಮೆಟ್ರಿಲಿಸ್ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು
(ಕಲ್ಲು 3 ತುಂಡಾಗಿ ಬಿದ್ದಿದೆ)

ಪ್ರಮಾಣ—4'—6" × 1'—6"

- | | |
|----------------------------|--------------------------------|
| 1 ಶ್ರೀಯವರವಾದ | 11 ಸವರವಾಕ್ಯಗಳು ಸೂಕ್ತವಾಕ್ಯಗಳು ಸ |
| 2 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭಯಕಾಲಿವಾ | 12 ದರಿ ಅದಹಸರಿನವರು ಶ್ರೀಯವ |
| 3 ಹನಕಕ ಬಿ ೧೩೩೩ ಸ | 13 ರಿಗೆ ಸಮರ್ಪಕವಾಮಾಡಿಹತ್ತ |
| 4 ಂದವರ್ತಮಾನವಿಶ್ವಾವ | 14 ಶೇವಾರ್ತಗೋಪುರಮುಂತಾದ ವಿ |
| 5 ಸುಸಂ ಕಾರ್ತಿಕ ಶು ೧೦೨೨ | 15 ಪೂಜೆಗಳು ಜೀರ್ಣೋದ್ಧಾರವಾಗಿ. |
| 6 ಹಯವಸಗೋತ್ರ ಸೂತ್ತಿ | 16 ಮುಂತಾಗಿ ವೃತ್ತವರು ಪ್ರಭಾವ |
| 7 ರದಚಿಕಂಠೈಯ್ಯ ಜಹಂ | 17 ಕೆಗಳುಬಾಗಿಲವಾಡಗಳುಬಿನ್ನದೆ |
| 8 ಜೈಯ್ಯನವರಸಂತತಿ ಕಂ | 18 ಳ್ಳಿ ಅಭರಣಗಳು ಬೇರೆ ಸಾಮಾನು |
| 9 ಮಗಾರಾದ ಚಂಠೈಯ್ಯವಂ | 19 |
| 10 ಗಟಪತ್ಯೈಯ್ಯ ತಿಮ್ಮಪ್ಪೈಯ್ಯ | 20 ಸ್ವಯಂವಿರಾಜವಾರ್ತ |

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ದೇವಲಾಪುರದ ಹೊಂಬಳ ತಿಬ್ಬನಹಳ್ಳಿಯಲ್ಲಿ ತಿಪ್ಪೆಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—೪'—೦" × ೨'—೬"

- | | |
|---------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯದ ಶಾಲಿವಾಹ | 10 ಗಮಂಗಲಕ್ಕೆ ಸಲ್ಲುವದೇವಲಾಪುರ |
| 2 ನವಕವರು ೧೩೩೩ ತಾರಣಸಂವತ್ಸ | 11 ದಸ್ತನದ ತಿಬ್ಬನಹಳ್ಳಿಯನ್ನು ಪ್ರ |
| 3 ರದ ಮಾರ್ಗಶಿರ ಬಿ ೧೦ ಬು ಶ್ರೀಮನ್ಮ | 12 ತಿನಮುಠೆಯವರ ಕ್ರಿಷ್ಣರಾಯನ |
| 4 ಹಾವಂವಲೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದ | 13 ಮುದ್ರದ ಯಿ ಗ್ರಾಮಕ್ಕೆ ಸಲ್ಲುವ |
| 5 ಕ್ಷಿಣಚತುಸ್ಸಮುದ್ರಾಧಿಸತಿವೀರಶ್ರೀ | 14 ಚತುಸೀಮೆಯಪೂಳಗದಗೆ |
| 6 ಕ್ರಿಷ್ಣರಾಯರು ವಿಶ್ವನಗರದಲು | 15 ದೆದೆದಲು ತೋಟತುಡಿಕೆ ಆ |
| 7 ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೃಹಾಂತಿರಲು ನಂ | 16 ನೆ ಅಚುಕಲು ನಿಭಿಕ್ಷೇ |
| 8 ಂಮಚೆನಪಟಣದ ಯರಸ | 17 ಪ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ |
| 9 ದೇವಗಿನಲು ಅವಿರತವಡಿಗೆ ಸ | (ಈ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು) |
| | 18 ಯಲಬರಿಗೆಯ ಮಲಪ್ಪ ಅಣಕಂಜನುಬಾದ |

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ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮದ ಪತ್ತಿಮದಿಕ್ಕಿನಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಪತ್ತಿರ ಇರುವ 1 ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—9"

- | |
|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾರಾಜಸಂಖಪ್ರತಾಪಪೋಷಕಚಕ್ರವರ್ತಿನೀರಂಜಣ್ಣಳದೇವರುಮಾರಣಿ |
| 2 ಮೇರೆಯಾಗಿ ಮೇದಿನಿಯದೋರಸಮುದ್ರದನೆಲೆವೀಡಿಸಲಸುಖ |
| 3 ಸಂಕಥಾವಿನೋದದಿಂಪ್ರೃಥ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮೇರೆ ಅನಂದಸಂವತ್ಸರದಯಾಶಾಫ |
| 4 ಸುಧಸಪ್ತಮಿಸುಕ್ರವಾರದಂದು ದೇವತಾರಸಾರಸಂಗೊಸಮಗ್ರಪೂಜೆರಸಿ |
| 5 ದಂಡೆತ್ತಿ ಹಿಂದೂಹೆಬ್ಬದಿರಮುಷಯತಿಬ್ಬನಹಳ್ಳಿಯತುರುವುಮುತ್ತಿದಲಿ ದಡಿಗೆ |
| 6 ನಕರೆಯಮಣಿಲವಾಡಿಯಬೂಪಕಾಳರಿಟಳೆಯರಕುಲತಿಲಕಪರಹಗೊಡ ಆತ |
| 7 ನತಂಮಗಹರಗೊಡ ಆತನಮಗಂಸುಪುತ್ರಗೊಡೆಯಂಕಾದಿಹಲಕೊಂದವೀರವಂ |
| 8 ಮೆರೆದುತುರುವವೊಗೊಳ್ಳಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ನೀರಗಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರದ್ವಾರಾಂತೀಪು
- 2 ರವರೇಶ್ವರಹೊಸಳವಿಪ್ಪಾ ವೀರಬಲ್ಲಾಳದೇವರುಪ್ಪಳ್ಳಿ
- 3 ರಾಜ್ಯಂಗೈಯ್ಯಲುಅನಂದಸಂವತ್ಸರದಆಶಾಢ
- 4 ಸುಧ 2 ಸುಕ್ರವಾರದಡಿಗನಕೆರೆಯಮಂಣಮೆ
- 5 ದೆಯಭೂಮಿಕುದಿಕೆಮಾಳೆಯರಕುಲತಿಲಕಹರಹಗೌಡ
- 6 ಆತನಮಗಂಸಂಕರಗೌಡಆತನಮಗರಾಮೆಯಂಜೆಬ್ಬಿರಮೆ
- 7 ದಿಯತಿಬನಹಳ್ಳಿಯಲಿಬಿಸುಗೂರವರುತುಜುವಹಿಡಿದೊಡ
- 8 ಕಾದಿತ್ತುರುವಂಮಗುಳ್ಳಿ ತಾನಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕೆಂಪರಸನ ಹೊಲದ ಮಧ್ಯೆ ಬಾಂದುಗುಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—4" × 1'—0"

- | | |
|----------------------|---------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಹಾನಾಯ | 7 ಗೆ ಕೊಟ್ಟನೆತ್ತರುಕೊ |
| 2 ಕಾಚಾಯ್ಯಬಯಲಹು | 8 ಡಗೆಯಸಿಮಾಸಂಬಂ |
| 3 ಲಿಕದಿರೆ ನಾಯಕನ | 9 ಭಿಸಾಸನಾವು |
| 4 ಮಕ್ಕಳು ಕುನಿನಾ | 10 ಇದಕೆ ಆಕ್ಷೇಪಿಸಿ |
| 5 ಯಕರೂ ಪೂಜಾರಿ | 11 ರವ ಆತನಮಗನಾಗಿ |
| 6 ಲಕುಮನಮಕ್ಕಳಿ | 12 ಹುಟ್ಟುವನು |

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ದೇವಲಾಪುರದ ಹೊಬಳ ಅಂಕನಹಳ್ಳಿಯಲ್ಲಿ ಮೊರಿಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'—0" × 2'—0"

- | | |
|---------------------------|----------------------------|
| 1 ಶಾಲಿವಾಹನಶಕವರುಷಗಳು ಸಂದ ವ | 6 ಸ್ವಾಮಿಯವರ ಬುದಿಸಿರುಪಕವಿಪು |
| 2 ತರ್ಮಾನ ೧೬೮೫ | 7 ಕಾರಕ್ಕೆ ತಿರುಮಲಗಿರಿಮಗ ತಿಂ |
| 3 ಶ್ರೀ ಶ್ರೀ ಸ್ವಭಾನುನಾ | 8 ಮನಿಗೆ ಹೊಸಕೋಟೆಜಗಳ |
| 4 ಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಭ ೧೦ | 9 ದಲಿ ಮೃತವಾದಬಗ್ಗೆ ಕತ್ತಾಕೊ |
| 5 ಳ್ಲು ಆಳಿದಮಹಾ | 10 ಡಗಿ |

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ಅದೇಹೊಬಳ ಕುಡುಗುಬಾಳು ರಾಮೇಶ್ವರಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—6'—0" × 1'—9"

- | | |
|-----------------------------------|---------------------------------------|
| 1 ಶ್ರೀರಾಮ | 11 ಕಟ್ಟು ಮನೆದೇವಿಅಡುದೇವಿ |
| 2 . . . ೧೫೬೦ ವಿಕ್ರಮ ಸಂವತ್ಸರದ | 12 ಈ ಗ್ರಾಮ ದೇವರಿಗೆ ಸರ್ವಮಾನ್ಯ |
| 3 ಆಸಾಢ ಸುಧ ೫ರಲು ಶ್ರೀರಂಗರಾಯಮಹಾ | 13 ವಾಗಿ . . . ದ ಆರಾಮನಾಥದೇವರಿಗೆ ದೇವಪ್ಪ |
| 4 ರಾಯರವರು ರಾಜ್ಯಂ | 14 ನಾಯಕರುಮಾಡಿದಬಿನಹಯಿಧರ್ಮವನಿ |
| 5 . ದಸುರಗಿಯದೇವಪ್ಪನಾಯಕರವರಕುಡುಬಾಳ | 15 |
| ರಾಮಲಿಂಗದೇವರಅವ್ರಿತಪಡಿ | 16 ಧರ್ಮವ ಅವನಾನೋರ್ಬನು |
| 6 ಧಂಮಸಾಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ | 17 . . . ಗಂಗೆಯತಡಿಯಲಿಕವಿಲೆಯಕೊಂದಮಹಾಪಾಪ |
| 7 ನಂಮನಾಯಕತನಕ್ಕೆ ಸಲುವದೇವಲಾಪುರ | 18 ಕೊಂದಪಾಪಕೆ |
| 8 ಮಕ್ಕಳಿ ಸೀಮಾಸಂಮಂಧ | 19 ಹೋಹರು ತಂಮತಂದೆತಾಯಿಕೊಂದಪಾಪಕ್ಕೆ |
| 9 ದಿ ಗ್ರಾಮಗೆ | 20 ಹೋಹರು |
| 10 ಕಾಡಾರಂಭನೀರಾರಂಭಅಣಿಅಚ್ಚು | |

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ಅದೇ ತಾಲ್ಲೂಕು ಹೊಣಗೆರೆ ಹೊಬಳ ಮಡಕೆಹೊಸೂರಿಗೆ ಉತ್ತರ ಏಳುಕಲ್ಲಿನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

1ನೆಯದು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕದವಿತನಸಿಯರಹಗೌಡಮುಲ್ಲೆ ಉಜಿಲಿ (?) | 2 ಕಾದಿಸತ್ತಂ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀನಿಗ್ಗುಂದ ಗ್ರಾಮವು ತಪಸಿಯ ಪೋ

⁵ ರಿಲಿಫದೇಕಾದಿಸತ್ತೊಡೆತಂಗೆಕ್ಕಸಿಹರಿ

⁶ ಸಿದಮಾಬಳ [ಮ] ಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೆಯ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಕದವಿತಪಸಿಯವೂದಪಕಾದಿಸತ್ತೊ

ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲ್ಲೋಕು.

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ತಿರುಮಕೂಡ್ಲು ಕಸಬಾ ಹೋಬಳಿ ಆಲಂದೂರಿನಿಂದ ಥಣಾಯಕನಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ

ಆಲದಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಬಹುಃಧಾನ್ಯಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ ೫ ಬು

² ದಲುಸ್ವಸ್ತಿ ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟ ಬ್ರಹ್ಮಾಂಡ

³ ನಾಯಕದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀಮದ್ಗಂಜಾ

⁴ ನರಸಿಂಹಸ್ವಾಮಿಯವರಪಾದಾರಾಧಕ

⁵ ಸಿಂಗಮಯ್ಯನಮಗಂ ದೇವಯ್ಯಾ

⁶ ಶ್ರೀಯವರಪಾದದ ಪಡಿತರದೀಪಾರಾ

⁷ ಧನೇಗಂದುಕೊಟ್ಟಹೊಲಖಂ ||೦ ಈ

⁸ ಧರ್ಮವನಾರಾದರೂ ಕೆಡಿಸಿದೊಡೆವಾರಣಾ

⁹ ಸಿಯಲಿಗೋವಕೊಂದ ಪಾಪಕ್ಕಿಳಿವರು

¹⁰ ಮಂಗಳಸುಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ತುಮಕೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು.

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ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಜಿಲ್ಲೆ ವಾಸುದೇವಾಚಾರ್ಯರಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ಸಮಸ್ತಂಗಳಿರಕ್ಕುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ |
- 2 ತೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯಂಭವೇ ||
- 3 ಹರೇಲೀಲಾವರಂಹಸ್ತದಂಪ್ಯಾದಂಪ್ಯಪಾತುನಃ ಹೇಮಾದ್ರಿ
- 4 ಕಲಶಾಯತ್ರಧಾತ್ರೀಭತ್ರಶ್ರಿಯಂಧೌ
- 5 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಂಪಗ
- 6 ಉ ೧೬೬೬ ಕ್ರೋಧನನಾಮಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧ ೧೫
- 7 ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಮರಮೇಶ್ವರಶ್ರೀ
- 8 ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಶ್ರೀ ರಾಮದೇವನಾಥರಾಯರೈಯ್ಯ
- 9 ನವರು ವಿದ್ಯಾನಗರದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪೃಥ್ವೀ
- 10 ಸಾಮ್ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರ
- 11 ಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಪಾತ್ರರಾದ ಮು
- 12 ಮೃಡೀರಣಬೈರೇಗೌಡರವರಕಾಶ್ಯಪಗೋತ್ರರಾ
- 13 ದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಖಾಧ್ಯಾಯಿರಾದಕಿರವತ್ತೂ
- 14 ವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ
- 15 ಬರೆಸಿಕೊಟ್ಟಭೂಸ್ವಾಸ್ಥ್ಯದಮಾನಪತ್ರದಕ್ರಮವೆಂತಂದರೆ
- 16 ನಮ್ಮ ಅಳುವಿಕಹೂಳವನಹಳ್ಳಿಸೀಮೆಗೆ ಸ್ಥಿರವನೋಪರದ
- 17 ಗ್ರಾಮದಲ್ಲು ಕೆಂಪದಾಸನಹೊಲ ೪ |೦ ದೊಡ್ಡ ಗೌಡನಹೊಲ ೪|೦
- 18 ಉಭಯಹೊಲ ೪ ||೦ ಹತ್ತು ಕೋಳಗಳೆರಕೆಗಳೆರವಡ್ಡಿ ನಭೂಮಿ
- 19 ಯಲ್ಲು ೪||೦ ಹತ್ತು ಕೋಳಗಳುಭಯ ಹೊಲಗದ್ದೆ ಸಹಜೀಜವರಿ
- 20 ೪ ೧ ೦||೦ ಬಂಜಗಭೂಮಿಯನ್ನು ಈ ಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು
- 21 ನಮ್ಮಪಿತೃಪಿತಾಮಹಪ್ರಪಿತಾಮಹರಿಗೆ ಸಾಲೋಕ್ಯ ಸಾಮೀಪ್ಯ
- 22 ಸಾಯುಜ್ಯನಾರೂಪ್ಯಪದವೀಆಗಜೀಕಂಡು ಸಹಿರಣ್ಣೋ
- 23 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯೆರದುಕೊಟ್ಟೆನಾದಕಾರ
- 24 ಣಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ
- 25 ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರಪುತ್ರರಾದರಣಬೈಚೇ
- 26 ಗೌಡರಯ್ಯನವರೂ ಕಾಶ್ಯಪಗೋತ್ರರಾದ ಆಶ್ವ
- 27 ಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದಕಿರವ
- 28 ತ್ತೂರಾವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- (ಹಿಂದಾಗ)
- 29 ಪುತ್ರರಾದ ಶೇಷಾಚಾರ್ಯರಿಗೆ ನಮ್ಮ ಕೊರಟಗೆರೆ ಶ್ರೀಯವ
- 30 ರಿಗೆ ಪ್ರೀತಿಯಾಗಿ ಈ ಹೊಲಗದ್ದೆಯನ್ನು ಧಾರೆಯನ್ನೆರದುಕೊಟ್ಟೆ
- 31 ವಾದ್ದರಿಂದ ಚತುರ್ಥಗೋತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯ
- 32 ನವರ ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರವರಪುತ್ರರಾದ
- 33 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಕಾಶ್ಯಪಗೋತ್ರ
- 34 ರಾದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ
- 35 ಕಿರವತ್ತೂರು ವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- 36 ಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ ತ್ರಿವಾಚಕದಲ್ಲಿಯೂವಿಕಾಂತಃ

- 37 ಕರಣಯುಕ್ತರಾಗಿಯೂ ಹೊಲಗದ್ದೆಗೆ ನಾಮನಮ್ರ
38 ಶಿಶುಸ್ಥಾಪನಮೂರ್ತಿಧಾರಯನೆರಿದುಕೊಟ್ಟು ಇದೇವಾಗಿ
39 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರಪಾರಂಪರದಲ್ಲೂ ಆಚಂದ್ರ
40 ಕವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರಬಹುದೆಂದು
41 ಬರೆಸಿಕೊಟ್ಟ ಭೂಸ್ವಾಸ್ಥ್ಯದಧನಸೂತ್ರದಾನಪಾಲ
42 ನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛೇದನಾನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವ
43 ಮವಾಪೋತ್ತಿ ಪಾಲನಾಪಚ್ಯತಂಪದಮ || ಸ್ವದತ್ತ
44 ದ್ವಿಗುಣಂಪ್ರಣಾಪದತ್ತಾನುಪಾಲನಮ | ಪರದತ್ತ
45 ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತ | ಏಕೈವ
46 ಭಗಿನೀಲೋಕೇನವೇಷಾಮೇವ ಭೂಭುಜಾಂ | ನಭೇ
47 ಜ್ಞಾನಕರಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತವಸುಂಧರಾ||

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ಅದೇ ಹೊಲವನದಳ್ಳಿ ಹೊಲಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಶಾನಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ
ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಂಭ
2 ಮೂಲಸ್ತಂಭಾಯಶುಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಪ್ಪಾದಂಷಸ್ತಪಾತುನಃ ಹೇ
3 ಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀಭತ್ತಶ್ರಿಯಂದಧೌ ||
4 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕವರುಷಂಗಳಂ
5 ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರವಣ
6 ಬಹುಳಶಿಂಶುಕೃವಾರದಲ್ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರರಾಮದೇವರಾಯ
7 ಮಹಾರಾಯರೈಯ್ಯನವರು ವಿವಾಹನಗರದಲ್ಲಿರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿಸ್ವಾಧೀನವ್ರಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲುಶ್ರೀಮ
8 ತು ಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದ ರಣಬೈಚೇಗೌಡರೈಯ್ಯನವರಪೌತ್ರರಾದಮುಸ್ತುಡಿರಣಬೈರೇಗೌಡರೈ
9 ಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರೈಯ್ಯನವರಅಳುವಿಕೆಯಲ್ಲಿಶ್ರೀಮಧ್ವಸ್ತು
10 ವ್ಯಾಖ್ಯಾತ್ಯಗಳಾದಆತ್ರೇಯಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರಂಕಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮ
11 ಪ್ಲದಾನಂತಾಚಾರ್ಯರವರಪೌತ್ರರಾದವೇನೂರು ಪಂಕಜನರಸಿಂಹಾರೂರ್ಮರ ಪುತ್ರರಾದಾನಂ
12 ತಗಿರಿಶತ್ಥನಾರಾಯಣಾಚಾರ್ಯರವರಶ್ರೀಮಧ್ವಶಾಸ್ತ್ರವ್ಯಾಖ್ಯಾತ್ಯಗಳ ಆತ್ರೇಯಗೋತ್ರ
13 ರಾದ ಅಪಸ್ತಂಬಸೂತ್ರರಾದಯಜುರ್ವಿಧಾಖಾಧ್ಯಾಯಿಗಳ ದಾನಾಚ್ಛೇದನಪ್ರಾಣಾಚಾರ್ಯರವರ
14 ಪೌತ್ರರಾದರಾಮಾಚಾರ್ಯರವರಪುತ್ರರಾದಪಂಕಜನರಸಿಂಹಾಚಾರ್ಯರವರಪಹಲಭಯತ್ರರಂ—
15 ಭಾರದ್ವಾಜಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರಂಕಾಖಾಧ್ಯಾಯಿಗಳಾದದಾಸೇವಯ್ಯನವರ
16 ಪೌತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ಸ್ಥಳದಶಾನುಭೋಗಲಕ್ಷ್ಮಿಕತಯ್ಯಗೌಡರಕೊಟ್ಟಭೂಸ್ವಾ
17 ಸ್ತೃದಧಾನಕತ್ರಕ್ರಮವೇನೆಂದರೆ ನಮ್ಮ ಅಗ್ರಹಾರಾಚಾರ್ಯ ಮೂಂಬುಧಿಗ್ರಾಮದಲ್ಲಿಹೊಲಬಂ|೧೬೬೦ಖಂಡ
18 ಭೂಮಿಯನ್ನು ಈಸೂರೇಗೌಡರಾಗಪ್ರಾಣ್ಯಕಾಲದಲ್ಲೆಸಹರಣೋದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿಧಾರಿಸಿ
19 ದು ಶ್ರೀವೆಂಕಟರಮಣಪ್ರೀತಿಯಾಗಿತ್ರಿಕಂಠಯುಕ್ತವಾಗಿತ್ರಿಪುರಂಷೋದ್ದೇಶ್ಯವಾಗಿತ್ರಿವಾಚಕದಲ್ಲಿಯೂಏಕಂ
20 ತೇಕರಣಯುಕ್ತರಾಗಿ ಕೊಟ್ಟ ವಾದಕಾರಣವ್ಯಕ್ತಪುತ್ರಪೌತ್ರಪಾರಂಪರದಲ್ಲಿಯೂಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ
21 ನುಭವಿಸಿಕೊಂಡುಸುಖದಲ್ಲಿಹುದೆಂದೂಒರಕೊಟ್ಟಭೂಸ್ವಾಸ್ಥ್ಯದಧನಸೂತ್ರ
22 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛೇದನಾನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಮವಾಪೋತ್ತಿಪಾಲನಾಪಚ್ಯತಂಪದಂ
23 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪ್ರಣಾಪದತ್ತಾನುಪಾಲನೇ | ಪರದತ್ತಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತು ||

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ಅದೇ ಶಾನುಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ ವಶದಲ್ಲಿ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯ
2 ಶುಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಪ್ಪಾದಂಷಸ್ತಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
3 ಭತ್ತಶ್ರಿಯಂದಧೌ ||
4 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕವರುಷಂಗಳಂ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರವಣ
5 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಶ್ರೀರಾಮದೇವರಾಯಮಹಾರಾಯರೈ
6 ಸಿಂಹಾಸನಾರೂಢರಾಗಿಸ್ವಾಧೀನವ್ರಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲುಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡ
ರೈಯ್ಯನವರಪುತ್ರರಾದ

- 7 ಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಆಶ್ವಲಾ
ಯನಸೂತ್ರ
- 8 ರಾದಯುಕ್ತಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ಸ್ಥಳದಲ್ಲಿ
ರುವ ಲಕ್ಷ್ಮೀಪತಯ್ಯಗೆಂಬಹೊಟ್ಟಭೂದಾಸದದಾ
9 ನಪತ್ರವಕ್ರಮವೆಂತಂದರೆ ನಮ್ಮ ಆಳುವಿಕೆಗೆಸಲುವ ಹೊಳವನಹಳ್ಳಿಸೀಮೆಯಜಯಮಂಗಳೇತೀರದಲ್ಲುಕಪ್ಪರಗೊಂಡನ
ಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂ
- 10 ಮಿದುಗೇನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿರಕ್ಕುರತಿಮ್ಮನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಸಹಾನಿದೇಶವಾಡನೂತನವಾಗಿ
ಅಕ್ಕಮಾಂಬುಧಿ
- 11 ಗ್ರಾಮವನ್ನುಕಟ್ಟಿಸಿದನಿಮಿತ್ಯದುಗ್ಗೇನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಯಲ್ಲೆನಿಗಿಹೊಲಖ || ಹತ್ತುಕೊಳಗಭೂಮಿ
ಯನ್ನುಶಿಲಾಸ್ತಾಪನೆ
- 12 ಮಾಡಿಸಿಸೂರೇಶ್ವರೇಶರಾಗಪುಣ್ಯಕಾಲದಲ್ಲೂಸಹರಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರೆಗೆಜಿರಿದುಕೊಟ್ಟಧೇವಾದ
ಕಾರಣ
- 13 ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರ
ಪುತ್ರರಾದ
- 14 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದಾಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕ್ತಾಖಾಧ್ಯಾಯಿಗಳಾದ
ಸದಾಶಿವಯ್ಯ
- 15 ನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿಶ್ಯಾನಭೋಗಲಕ್ಷ್ಮುಮಿಪತಯ್ಯಗೆಯಿಹತ್ತು ಕೊಳಗಹೊಲ
ವನ್ನುನಮ್ಮಕೊರಟ
- 16 ಗೆರೆಯವರಿಗೆಪ್ರೀತಿಯಾಗಿಧಾರೆನೇಜಿರಿದುಕೊಟ್ಟವಾದ್ದರಿಂದ ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡ
ರಯ್ಯನವರ
- 17 ಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಭಾರ
ದ್ವಾಜಗೋತ್ರರಾದಆ
- 18 ಶ್ವಲಾಯನಸೂತ್ರರಾದಯುಕ್ತಾಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನ
ಹಳ್ಳಿ ಸ್ಥಳದಲ್ಲಿ
- 19 ನುಭಾಗಲಕ್ಷ್ಮುಮೀಪತಯ್ಯಗೆನಮ್ಮ ಪಿತೃಪಿತೃಮಹಪ್ರತಿಮಾಹರಿಗೆಸಾಲೋಕ್ಕಸಾಮೀಪ್ಯಸಾರೂಪ್ಯಸಾಯುಜ್ಯ
ಪದವಿಗಳಬೇಕೆಂದು ತ್ರಿಪು
- 20 ರುಷೇದ್ದೇಶ್ವರನಾಗಿತ್ರಿಕರಣಯುಕ್ತವಾಗಿತ್ರಿವಚನದಲ್ಲಿಯೂ ಯೇಕಾಂತಕರಣಯುಕ್ತವಾಗಿಯೂ ಹತ್ತುಕೊಳಗ
ಹೊಲವನ್ನು ಧಾರಣೆ
- 21 ದುಕೊಟ್ಟವಾಗಿನೀವುನಿಮ್ಮಪುತ್ರಪವಿತ್ರಪಾರಂಪರ್ಯದಲ್ಲಿಯೂಆಚಂದ್ರಾರ್ಕಸ್ನಾನಿಗಳಾಗಿಆನುಭವಿಸಿಕೊಂಡುಸುಖದಲ್ಲಿ
ಯಿಹುದು
- 22 ಹುದುಖರಿಸಿಕೊಟ್ಟಭೂಸ್ವಾಸ್ತ್ಯಾದದಾನಪತ್ರ
- 23 ದಾನಪಾಲನಯೋರ್ವಧೈದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಛ್ರೇತಂಪದಂ |
ಸ್ವದತ್ತಾದಿವ್ಯನುಣಂ—
- 24 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
- 25 ಭವೇತ್ || ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇಭೂ
- 26 ಮಿಪಾಸ್ತತಮುಜ್ಜ್ವಲಧರ್ಮಚಿತ್ತಾಃಮದ್ವಂಶಮೇವಪರಿಪಾಲನಮಾಚರಂತುತತ್ತ್ವದುಕಾವ್ಯಯ . ಕಿರಸಾವ
ಹಾಮಿ || ಶ್ರೀ ||
- 27 ಲಕ್ಷ್ಮೀರಮಣ

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ಅದೇ ಹೊಳವನಹಳ್ಳಿಯಲ್ಲಿ ಯಜಮಾನನ ಕರಿಬಸವಯ್ಯನ ಪಡದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ. (೧ ಹಲಗೆ.)

(ಮುಂಭಾಗ)

- 1 ಕ್ರೋಧನಸಂವರ್ಧನದವಾರ್ಗಸರಸು
- 2 ಸೋಮವಾರಶ್ರೀಮತುಕೋಯಾರಂ
- 3 ಮುಪನಾಡಪ್ರಭುತರಣರಚೆಂ
- 4 ನಪಗೌಡರುಹೊಸಲೂರನಾಡಪ್ರ
- 5 ಭುಸಂಣ-ಲಿಶರು ಬೂದಲಿಯಚ
- 6 ಉಣಿಪಿಡಿಲೂದೊಕ್ಕೂರ ಅಲುಭ
- 7 ಳಪಿಡಿಹೊಸಕೆರೆಯತಿಪಾಪಿಡಿ
- 8 ಎಲಿಲೂರಧರಣಿಸಿಲೆಯರಮಕ್ಕಳುವೀ
- 9 ರಸಟ್ಟೆಯರುಬಾದಲಪದಿಸೆಟಯ

(ಹಿಂಭಾಗ)

- 10 ರುಪೊಳಗ: ದಸಾಲಮೂಲೆಯಸವು
- 11 ಸ್ತಹಲರುಹದಿನೆಂಟುಜ್ಜಾತಿಯ
- 12 ರುಕೊಟ್ಟಸಾಸನ ಆನಾಥಪ್ರಭುವಿನಾಯ
- 13 ಕದೇವರಲಿವಜಭಸಣಿಗೆಯನಿಕ್ಕಿ ಎ
- 14 ಲಿಯೂರಪೊಚಿಶೆಟ್ಟಿಯರಚಲುವಾ
- 15 ಡಿಮಲಿಸೆಟಗೆ ಕೊಟ್ಟ ತೇಜಪನುಗೊಂ
- 16 ಡೆಯವಳಗೆ ಮ್ಮನಾಡುಡೇಕದನೆ
- 17 ಟತನವನೊಕ್ಕೊಟ್ಟವಾಗಿನಾಲುಪ
- 18 ತಗೆಕೊಟ್ಟವಾನ್ಯಾತನ

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ಅದೇ ಹೊಳವನಹಳ್ಳಿ ಯಜಮಾನ ಕರಿಬಸಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದಭಾದ್ರಪದಸುದಳಿಲುಸೋಮ
- 2 ವಾರಪೂರ್ವಪಕ್ಷಿ ಮುಖ್ಯರವಕ್ಷಿಣಚತುಸಮಾ
- 3 ದ್ರಾಧಿಪತಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ
- 4 ಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಹರಿಹರಮಹಾ
- 5 ರಾಯರು—ನಮ್ಮ ಕುಮಾರರಿಗೆ
- 6 ಪ್ರಧಾನರುಹೆಗ್ಗೆ ಡೊಡಶಟ್ಟಿಗಳು
- 7 ಪರಿವಾರವರೊಳಗಾದಸಾಲಮೂ
- 8 ಲಿಯಸಮಸ್ತ ಹಲರಿಗೆನಾಯಕರಿಗೊಂಕದಅಧಿ
- 9 ಕಾರಿಗಳಿಗೆನಿರೂಪ—ಯಲಿಯೂರವಿಶ್ವನಾಥಕೆ
- 10 ಟ್ಟಿಯ—ಕ್ಯಳುನಾಗಶೆಟ್ಟಿ ಕಾಮಿಶೆಟ್ಟಿಗಳುನಮ್ಮ
- 11 ಚಿತ್ತಕುರಿಂದಾಗಿಬಂದರಾಗಿನಾವುಮನ್ನಿಸಿನ
- 12 ಮ್ಮ ಕರುಣದಿಂದಲೂಕೊಟ್ಟ ಶಾಸನದಕ್ರಮ
- 13 ವೆಂತೆಂದರೆ—ಅವರಿಗೆಪಾಲಕಿಕಳ
- 14 ಸದಬಿಳಿಸತ್ತಿಗೆಗ್ರಾಮದ್ವಾಣುಂ
- 15 ಟಾಗಿಕೊಟ್ಟವಾಗಿಹಿರಿಯರಿಗೆ—೧ ಚಿಕ್ಕ
- 16 ರಿಗೆ—ಳಿಗೆದೇವರವರ್ತನದಲೂಅಂ
- 17 ಗೊಸಂತಂಕ್ಕಂ||ಉಭಯ
- 18 ಗಬೇಹಾರಿಗಳ—ಹೇರುಗಳಿಗೆಕೊಂಬ
- 19 ಕಟ್ಟಲೆಉಭಯಗವಸಗಾಂಂಕ್ಕ್ಕೆ ಹತ್ತಿಮಾನ್ಯ
- 20 ಗಂಕ್ಕ್ಕೆ ಮೊಣಿನಭಾರಂಂಕ್ಕ್ಕೆ ಗ—೪ಅಡಕೆ
- 21 ಹೇರುಂಂ—ಗ—೨ತುಪ್ಪಾಯಣ್ಣೆಗೆಹೇರು
- 22 ಂಂ—ಗಳಿಉಪ್ಪಿನಹೇರುಂಂಕ್ಕ್ಕೆ ಗ—೨
- 23 ಯಳ್ಳಾಹೇರಿಂಂಕ್ಕ್ಕೆ ಗ—೧ವಿದಳದಹೇರಿಂಂಕ್ಕ್ಕೆ
- 24 ಗೊದವಸದಹೇರುಂಂಕ್ಕ್ಕೆ ಗ ೧
- 25 ಚತುಸಮುದ್ರದಬಳಗಾದದೇಶಕ್ಕೆಪೃಥ್ವೀಶ

- 26 ಟ್ಟಿಗಳುಅವದೇಶಕ್ಕೆಬಂದರಯೂಮುದ್ರಣ
- 27 ವೀಳ್ಳೆಯಲುಷುಗರೇಪಡಿಬಿಡಾರಈ
- 28 ಪ್ರಕಾರಕೊಟ್ಟುಅದೇಶಕ್ಕೆಕರ್ತರಾದ
- 29 ವರುಚಿಶೆಟ್ಟಿಯಸ್ವಾಮ್ಯವುಯೆತ್ತಿ ಕೊಡುವುದು
- 30 ಅವರುತಾವುಮಾತುಂತಾಚಿಹರಚಿಸಿಕೊಡು
- 31 ರೆಯತ್ತ ಯಮ್ಮ ಹಸುವುತೋಜುಭಂಡಿಮಾ
- 32 ಣಕ್ಕುಮತ್ತು ಪವಳಪಟ್ಟ ಪುಷ್ಪರಾಗವಜ್ರ
- 33 ನೀಲಗೋವೇಧಿಕವೈಧೂರ್ಯವರತ್ನ ಮುಂತಾ
- 34 ಗಿಜೀನಿಮಹಾಚಿತ್ರಾವಳಿನೇತ್ರಾವಳಿಗಜವಾಳಿ
- 35 ಹಂಸವಾಳಿಶಿಂಹಾವಳಿಶೋದ್ರಾವಳಿ
- 36 ಪುಷ್ಪವಳಿಸುವರ್ಣಾವಳಿಸಿಂಹಣಾರದೇಶ
- 37 ದಲಿಬಿಡಿಯಂಗಬೈಣಾಗತೊದಿಯಲ್ಲಿ ರೂಪಾಲ
- 38 ಪವಟಪವಳಿಯೇಂಬದೇವಾಂಗವಸ್ತ್ರಂಗಳ
- 39 ಮುಂತಾದಸರ್ವಗಂಧಕಸ್ತೂರಿಕರ್ಪೂರ
- 40 ಬಾದೋಜವಾಳಿಕುಂಕುಮಕೇಸರಿಅಪಕೆಯ
- 41 ಹೇರುಮೊಣಿನಭಾರವೆಳ್ಳುಹೇರುಲುಪ್ಪಿನ
- 42 ಹೇರುಹಳ್ಳಿಯವೇಳೆಯಣ್ಣೆ ತುಪ್ಪದಹೇರು
- 43 ವಿವಳದಹೇರುದವಸದಹೇರುಮುಂತಾದ
- 44 ಸಮಸ್ತ ಬಿಹಾರಕ್ಕೆಚಂದ್ರಸೂರ್ಯರುಳ್ಳನಕ
- 45 ಅವರಮಕ್ಕಳಮಕ್ಕಳತಲಾಂತರದಲ್ಲುನಮ್ಮ
- 46 ಉಷ್ಣವಳುಭಯಮಾರ್ಗದಲ್ಲೂಹೆಜ್ಜುಂಕಮಾಗಿಯೇಭರಣ
- 47 ತಳಲಸುಂಕದನಾಯಕರಸಮ್ಯತರಾಗಿ
- 48 ಅದಕ್ಕೆ ಅನೇಕಮಾನ್ಯಅವರುಅಠೂರಲ್ಲಿಬಕ್ಕಲಿದ್ದರೂ
- 49 ಆಯುಖಂಕ್ಕ್ಕೆಗಡಬ||ಕೊಳಗದಹೊಲ
- 50 ಕೊಡಕಿಮನೆಅಂಗಡಮಾನ್ಯವಾಗಿಅಗ್ರಹಾರ

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ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಅಕ್ಕಾಜಹಳ್ಳಿಯಿಂದ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ತೊಂಡೇಘಾನಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಎಡಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ— '—0"×3'—0"

- | | |
|------------------------------|------------------------|
| 1 ಶ್ರೀಮುಕಸಂವತ್ಸರದವಾರ್ಗಸರಸದ್ಧ | 4 ಗಅಜ್ಜಿಯನಾಯಕಮಾಡಿಸಿದದೇ |
| 2 ೧೫ನೋವುನಾರದಲ್ಲು ಕೊನೆಯ | 5 ಪಮಾಲೆಯಕುಂಬದೇವನಂದಿಯ |
| 3 ಹಾಳನಯಲಹ್ವಮಲ್ಲೆಯನಾಯಕನಮ | 6 ಬೆವೋಜನಕೆಲಸ |

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ಅದೇ ಅಕ್ಕಾಜಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಸಾಳು ಕಟ್ಟಡದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0"×'—6".

- | | |
|-----------------------------|--|
| 1 ಶಾಲಿವಾಹನಶಕವರ್ಷಂ | 5 ಶ್ರೀಮತುಕೋರದರಾಯರಿಗೆ |
| 2 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ | 6 ಸ್ವಾಮಿಗಳೊಸರ್ವಮಾನ್ಯವಾಗಿ |
| 3 ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದ . . . | 7 ಹುಟ್ಟುವಳಿಯಮುಟ್ಟಿಸಿನಿಮಕ್ಕಯಿಂದಮಾಡುವುದು |
| 4 ಚಾವಡಿಗೆಸಲುಪವಿತ್ತಿನಾಡ | 8 ಸಲಾಕೊಡಮರ . . ಗ್ರಾಮಸರ್ವ |

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

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ಅದೇ ಹೆಬ್ಬೂರು ಹೋಬಳಿ ಹೆಬ್ಬೂರುಕೆರೆಯ ಬಳಿಗೆ ಹೊಂಗೇಗಿಡದಲ್ಲಿ

ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(೧ ಹಲಗೆ) ಪ್ರಮಾಣ—3'—3"×2'—9"

- | | |
|------------------------|------------------------|
| 1 ಶುಭಮಸ್ತು | 5 ತನದನಾಯಕತನವನು |
| 2 ಕಾಡುವೆಟ್ಟಬಡೆಯರ್ | 6 ಕೊಟ್ಟುಅದಕೆಕೊಟ್ಟಬಡವಿ |
| 3 ವರಿಸ . . ನಾಚಿಯಹೆಗ್ಗೆ | 7 ಅಯ್ಯಗಳಾದಕೆತ್ತಪ್ಪದೊರ್ |
| 4 ಯಗಲುಡರಿಗೆಹೆಗ್ಗೆಡ | 8 ಪಾಪಕ್ಕಳವರು |

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ಕೋರಾ ಹೋಬಳಿ ಬೊಮ್ಮನಮುದ್ರದ ಕರೆಯ ಹಿಂದೆ ಗದ್ದೆಗಳ
ಮೇಲ್ಭಾಗದ ತಿಟ್ಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6"×1'—6"

¹ ಸ್ವಸ್ತಿವೀರಬೊಮ್ಮರಸರ

⁴ ಡಿನೋಳಕಾದುಸತ್ತಂಕಲ್ಲ

² ಬಾವೂರನಾಳುವಲ್ಲಿ

⁵ . . . ದೋವುಣ್ಣಯ್ಯಂಶ್ರೀ

³ ಕಿಣಿಯಕಾರ್ವತುಪುರಿ

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ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರದ ಕೆರೆಗೆ ದಕ್ಷಿಣ ಪಾಳು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳ ಮೇಲೆ.

¹ ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಕತಂಗಳೆಣ್ಣುನೂಪುಟ್ಟ . . . ಕ್ಷನಸಂ

² ವತ್ಸರಂಪ್ರವರ್ತಿಸೆ ಸೊದಗಾವಣ್ಣ . .

³ ದೇವರಾಸೂದರ್ಗಂನಿವೇದ್ಯಕ್ಕ

⁴ ಮಂಗಸಮುದ್ರ ಗಂತುಗಂಕಪುನಿ

⁵ ಗೆಯ್ದುಕಾಸಿಯ

⁶ . . . ಟಿವಿಟ್ಟೆಗೆಯ್ದ ಈವಿ

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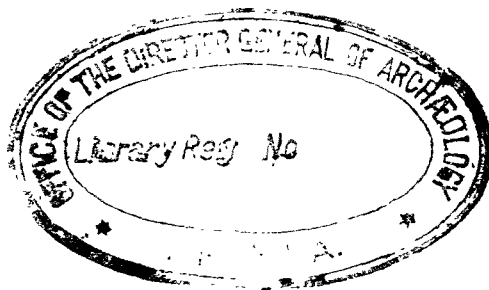
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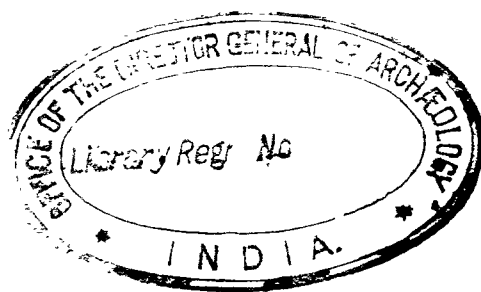
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